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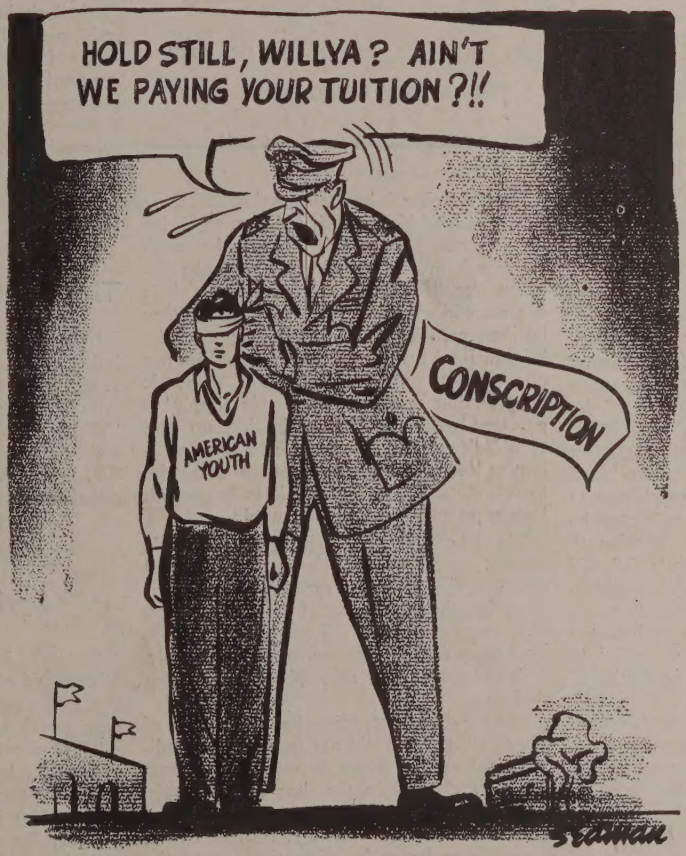

MARCH 12, 1947

FROM COVER TO COVER

Harry F. Huff, a union worker in Clearwater, California, asks the question, is THE LABOR UNION CHRISTIAN OR UN-CHRISTIAN?

THE CHURCH AND INDUSTRIAL PEACE, by the Rev. Ensworth Reisner, minister of the First Methodist Church, Milwaukee, Wisconsin.

AN ENGLISH STEWARD ANSWERS, by the Rev. James Edward Doty, a member of the North-East Ohio Conference, now in Europe for a year of travel and study.

MY IMPRESSION OF PITTSBURGH, by Howard W. Selby of West Newton, Mass., appointed by the College of Bishops of the Northeastern Jurisdiction as a delegate to the first National Conference on the Church and Economic Life.

PLUS COMMENTS FROM OUR READERS, POETRY, RELIGION IN ART, TIMELY EDITORIALS and CURRENT NEWS OF THE RELIGIOUS WORLD.

READERS WRITE

"Crack Pot" Epithet

Emerson's "Inconsistency" is still very much needed as we shall see.

Being myself a great admirer of the Sage of Concord, I could not believe that he meant what the detached quotation from him seems to mean in the "Plea for Consistency" by Brother Angell, ZIONS HERALD, Feb. 26th.

The quotation appears in the address on Self-Reliance. He attacks and berates a "foolish consistency" which allows no change in opinion or beliefs. With such consistency he meant "a great soul has simply nothing to do. . . ." "Speak what you think now," said Emerson, "and tomorrow speak what tomorrow thinks, . . . though it contradict everything you said today." As new and clearer light comes, we must change in our opinions and beliefs, or we do not "walk in the light" as the Master demands.

Since the editor was criticised for his stand on the "Youth for Christ" movement sponsored by Hearst and so liberally supported by his papers and many other business men, we do well to bear in mind that *that* movement has very little in common with the kind of evangelism now most needed.

Let us not forget the fact pointed out so clearly by Neimoeller and others, and so pointedly set forth recently by Charles P. Taft, president of the Federal Council of Churches, that the big blunder of the German churches at first was that "they obeyed Hitler's injunctions to mind their own business, heaven and all that, while he tended to his business, politics and state."

Slowly but surely the church is learning her lesson in the hard way she cannot fulfill her responsibility and stay out of politics. Social reforms are seen more and more clearly as a large part of her responsibility.

Since the church has been getting into these fields and making considerable trouble for the free enterprise which wants to be much too free from any and all restraints and regulations for the protection of the public, it is not surprising that Hearst and many other business men have so liberally supported the "Youth for Christ" movement which has not one word to say about social or economic reforms, but urges young people simply to get the "glad feeling" by joining up and then look out for themselves and have nothing to do with any organization that tries to remedy social and economic evils through legislation and build a better world.

This movement, galvanizing young people against sorely needed reforms, I think well deserves the epithet, "crack-pot," because it is really subversive of what practical religion now must do to get rid of the evils which give us so much, if not most, of our trouble. It is not true to the true spirit and teaching of Jesus.

Much misunderstanding has grown out of the fact that Jesus did not meddle with politics, bad as they were. It would have been just as useless as in the days of the Nazis, and would have hastened his end and cut short his mission of teaching. But! let us not forget how he spoke of a time when the Father would send forth his angels to gather out the things that offend. Those "angels" are not to come from the skies, but are to be the true followers of the Christ, willing to suffer if need be, to get rid of evil that the Kingdom may have a better chance to grow. Remember, the "angels" of the Seven Churches in Revelations were not from heaven. They were men, ministers of Christ. Surely, the time is here when the same kind of "angels" need to get busy gathering out the things that offend.

(Rev.) C. MUNROE HAINES
Ridgway, Pa.

Here Is A Boost!!

I certainly feel that ZIONS HERALD is ou in front as one of the leading church paper that supplies a full inspirational, and informa tive meal for the whole family, with occa sionally a dash of tangy dandelion greens to add zest to the whole, as the article in Jan 22nd issue by Dr. Harry F. Ward on "Plan for Peace with Russia." The portion in thi issue starts out by stating that the "church should not oppose communism," and ending by condemning "free enterprise." With al due respect for the source that inspired the article, I think many would seriously ques tion this attitude as they are both opposed to our democratic system.

However to prove my interest in, and ap proval of your fine paper I have secured several new subscriptions which you will find enclosed. I think the time is propitious fo a special drive to increase the circulation particularly in view of the emphasis on stew ardship, as I consider a wider reading o ZIONS HERALD should definitely raise the standard of stewardship. It should be a 'must in every Methodist home. If enough subscrip tions were secured the paper should be self supporting, which would make it unnecces sary to appeal for donations to underwrite it

More power to you!

WALTER S. BRUTON
Belmont, Mass

The Methodists Too!

In regard to the Maine State legislativ judiciary hearing on the "Equal Rights" bil as reported in your issue of Feburary 26, th question may arise among our constituency "Where was Methodism?" There were sev eral Methodists present, and the pastor of th Waterville church was one of the speaker called to the stand to support the bill.

(Rev.) CLIFFORD H. OSBORNE
Waterville, Main

Spring Conferences

Since the issuance of the Plan of Episcop Visitation for the Spring Conferences of 194 the following changes and additions hav been made: in the Northeastern Jurisdictio

The Newark Conference will meet at Sun mit, N. J., June 11.

The host church of the New York Co ference, May 22, has been changed to Trinit Church, Poughkeepsie.

Peninsula Conference, May 14, will me in Rehoboth, Del.

Rural Life Sunday

Sunday May 4, May 11, and May 18 wi be variously observed in Protestant church throughout the United States as "Rural Li Sunday" when city and country churches wi alike emphasize the value of the country an the country church in America life and ec nomics. The confusion of dates comes fro the fact that the observance is usually o Rogation Sunday in the church calende

and this year that date, May 11, aslo happens to be Mother's Day.

The Home Missions Council of North America is sponsoring the observance of the day, which in some churches will take the form of blessing and dedicating the seed which the farmer will plant this spring. In the Methodist Church, the observance of the day is being promoted by Dr. Elliot L. Fisher of the Department of Town and Country Work of the Board of Missions.

Getting a Kick out of Life

William L. Stidger

Run As Fast As You Can

H. G. Wells, who recently died, was a truly great writer. All his life he was not only an interpreter of the contemporary scenes of life in such books as "Mr. Britling Sees It Through," a story of the First World War, but he was also a prophet in his books, giving us pictures of the world to come. However, he was best known for his colossal "Outline of History."

One day a critic asked him if he looked upon himself as a prophet. This was his reply, typically Wells in its compactness and meaningfulness, "No. I'm not a prophet. I simply run as fast as I can beside the marching procession of life, pointing to it as it moves with lightning-like speed into the future."

And what a true picture of our rapidly moving life that was. When we think of what has happened in our generation—airplanes which sweep us from city to city and nation to nation in a few hours. Recently I flew from Washington D. C. to Miami, Florida, with a tail wind and made it in four hours. The next week I took a train on the same trip and it required more than twenty-four hours to go from Miami to Washington. On that same lecture tour, I had to go from Rochester, N. Y., to Corning, N. Y. My Lyceum Bureau scheduled me to go by bus and train, which would have necessitated two changes and seven hours. I got a plane and flew over in forty minutes.

Radio, airplanes, insulin, penicillin, the sulpha drugs, the world changing overnight; a boy eats breakfast in London and dinner in New York, talks with the Generalissimo on Monday in China and with President Truman on Wednesday. It's a bewildering, swift moving, appalling parade we are in. We hardly have time to prophesy; all we have time for is to point to the swiftly moving procession of life.

As each old year passes into history and we face the new year, we wonder if the new one will hold such miracles as the old year brought forth. The answer is that it will. And how! I had a great industrialist in my home this week—John Crummey, president of Food Machinery. He was negotiating the purchase of a potato peeling machine which peels potatoes to the thinness of tissue paper, takes out the eyes, and waxes them with a thin, edible white coating; and he tells me that within a few years all potatoes will be marketed, peeled, and coated, in bags. Yes, we are moving fast and this year is no exception, friends.

The Labor Union, Christian or Un-Christian

HARRY F. HUFF

There is probably no controversial question more in the public mind at the present time than that of management-labor relations. Of late years, the labor union has been more or less accepted by the public as an institution which is here to stay, and when the present hysteria has subsided it will be restored to its rightful place as one of the safeguards of human rights.

To most church members it is needless to point out the abuses suffered by labor before the advent of unions. We all know that the individual workman was helpless when confronted by the choice of enduring low wages and bad conditions in one place or moving to another equally bad. For many years we have witnessed the struggle of the working classes to establish unions and to deal collectively with management. The passage of the Wagner Act of course hastened that process.

The public at the present time is bombarded by propaganda that unions are responsible for all our troubles. To some, merely to hang a few leaders would immediately restore peace. Only an extremist could believe that. Working people are not bludgeoned into unions nearly to the extent we are told. On the other side we find a distorted picture painted by some sections of labor. We witness labor leaders condemning any restraint imposed on them by government.

There is another side to the story, the liberal side. The Christian should be on that side. He should feel that inasmuch as Christianity stands for one thing above all others, the brotherhood of man, he should be willing to fight for any institution which fosters that brotherhood. The union is to the individual worker as the strong arm of the law is to the citizen; it insures that he will not be separated from his employment without just cause. One of the main functions of the labor union is that of protection.

The labor union, therefore, merely places the individual worker on an equal basis with his employer, and if reason prevails in the discussion of the terms and conditions of employment, certainly this does not handicap a good employer in the conduct of his business. In fact it protects him from the competition of others who are not socially inclined. No one can honestly call himself a Christian and deny the individual worker the protection the union has afforded him.

No one who is informed, least of all the union member, can assert that the union is lily-white. Abuses have grown to huge proportions, and not only have industry and the public suffered, but the members themselves. Petty despots have worked hardships on them. Especially is this true in the cases where unions have divided and sought to discredit rival factions. To the individual member who has no personal interest in such conflicts, they are looked upon as inimical to his interests. He begins to suspect that he needs to be protected from selfish leaders as well as selfish employers.

It cannot be denied that a neutral agency, such as the government, should to some extent restrain unions as it does business institutions. It has the right to safeguard the public against the autocratic use of power by any group. But to do that does not need to lead to the strangulation of unions. Great care should be used, and just now when a minority demands angry legislation, strife rather than peace will result if such legislation be passed.

One of the greatest faults in the union is the fact that democracy has waned. Leaders emerge by methods other than through the expressed will of an informed majority. In all human institutions the tendency is for officeholders to forget the prime purpose of the undertaking and seek to perpetuate themselves in office. Many labor leaders have maintained their positions so long that they have forgotten the meaning of work, if they ever knew.

These weaknesses in the unions must be largely corrected by the members themselves. A club wielded by industry or government will not do; it will only stir up more strife. The only salvation in any group is for the liberal element to band together in order to defeat the selfish. If a leader tries to gain or hold

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The Church and Industrial Peace

ENSWORTH REISNER

Under the impact of the ideology within the Christian teaching of stewardship honesty and candor are necessary. The labor relations of many companies are determined by things that go on underneath the negotiating table and not by facts that are placed on the table for all to see. An acquaintance told me about what he considered was the best method of achieving good labor relations. He said that after all the unions didn't pay their officers nearly enough wages and that the union officers liked to take little fliers in business on the side. Since labor relations were dependent on the officers being happy he proposed to make them "happy" in their little business ventures on the side by turning corporation business over to outfits they represented so that they could get a rather substantial financial cut on the deal. This acquaintance pointed out this particular type of procedure was not in the least illegal and it certainly facilitated labor relations.

Perhaps he did not recognize that this was a kind of so-called "honest-graft" brought about the rise and fall of Tammany Hall. Unfortunately this kind of labor relations does not make for long-lasting, sound relations between employer and employee based upon honesty and candor. These kinds of labor relations move into the field of trickery and double-cross and once the procedure is started it is very difficult to stop it. Certainly the employer or the union representative who consents to this kind of thing is not an honorable steward of the Lord. He is not dealing with a situation as God would have him deal and he knows it. Sooner or later a gnawing conscience will destroy the relationship or the conscience will be so insured to dishonesty that the relationship will rot away. For honesty and candor is a first prerequisite of any real negotiating between management and labor. If you are going to be a horse trader you've got to be an honest one, or you'll have no horses, for in the long run no one will trust you. This is not only good horse sense. It is good stewardship.

Another type of negotiation between management and labor which is carried on under the table is that of political pressure. In a large manufacturing company a union recently wanted to change the grievance machinery in a manner that would give it more power over the members of the union. Their negotiating committee told the company that the grievance machinery was no good and in order to prove it proceeded to jam so many grievances through the machinery that it became clogged.

The contract permitted a man to take out time deemed necessary to write his grievances. The company was required to pay him regular wages for the duration of that grievance writing period. Typical of what had happened was the case of one man who one October day became angry at his foreman. Because the union had consented to the idea of jamming up the grievance machinery he told his foreman on that October day that he would sit down and write grievances until Christmas. He then proceeded to do so and not a tap of work was gotten out of him between October and Christmas. With such jamming of the grievance machinery the union felt that it was then in a position to bring pressure upon the company to accede to its desires.

For some time the company appeased the union but then came the day when appeasement was no longer in order and they became rigid. So an impasse came. Neither the company nor the union would budge an inch. The union leadership couldn't budge because it had gone so far out on a limb in front of its membership that to budge would mean defeat in the next election, and the management couldn't budge for it felt it would lose its prerogatives of management and lose control of its business if it did. Both labor, in the assumption that it had the right to bargain in such a manner, and the company, in its assumption that only rigidity could prevail, were poor stewards as far as the Lord was concerned.

The only way that such a situation can be remedied is to bring the whole situation squarely before everyone so that if the union feels that the company

(Continued on page 257)

HE WHO LOVES

Arthur Hopkinson

He loves not Christ, whose will is bent
by Church decree to serve through Lent;
No matter what he doth forego,
Or how much penance he doth show:

If these, spontaneous, do not spring
From heart that burns, and soul that clings,
They all are vain deceptive things.

For he who loves doth not require
That other hands should light his fire;
For always on the altar bright,
There burns, subdued, a mystic light,
That needs but mention of His name
To leap for joy, and burst in flame.

Israel's Supreme Tragedy

John Haynes Holmes

The practice of brotherhood is so happy an experience that one marvels that it is not one of the most popular things in the world. As I run over the treasures of my life, I can think of nothing quite so rich and rare as my friendships with persons of diverse races, nationalities, and religions. To know a Catholic is so much more interesting for a Protestant thtan to know merely other Protestants! To know a Negro is to gain admittance into such a world of patient endurance, heroic endeavor, and spontaneous song. To know a Jew is not only to be stricken with penitence, but to be touched with the inspiration of that august religion in which our Christian faith had birth. To know an Indian or a Chinese is to possess the Orient and its mystic beauty. Imagine living alone, tight hidden in our native shell, when we can open our lives to the great company of humankind, and become as fraternal as the world.

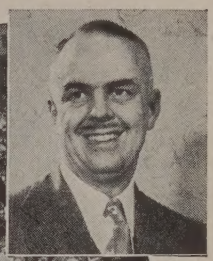
But the practice of brotherhood is not only a pleasure to be enjoyed but a principle to be observed. "Have we not all one Father? Hath not one God created us?" Therefore is it a sin to deal treacherously or hatefully with one another, and a high duty to be kind, generous and loving. The people of this earth are a single family. The biologist tells us of our "one blood." The anthropologist discovers our one birth-place. The religionist proclaims our one spirit. There is no such thing as a superior people, or even a unique people. Our personal talents, as well as our physical characteristics, are at bottom the same. Therefore are we bound to one another in mutual obligations of understanding and sympathy. "There is a destiny that makes us brothers; none goes his way alone."

Especially is this true of Jews and Christians! For whatever has rent these two apart —for the bigotry that divides, the superstition that defames, the persecution that destroys— we must ask forgiveness of Almighty God; and in His holy name, as glorified alike by prophet and apostle, find our way to unity. Especially in this hour of Israel's supreme tragedy must Christians reach forth their hands to heal wounds, quiet fears, and save lives from impending doom and death.

RESPONSIBILITY ON BEHALF OF MANAGEMENT AND LABOR TO THE COMMUNITY

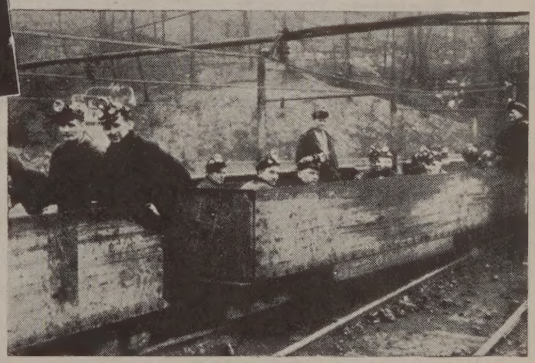
(Left) Idle machinery does no one any good—

Ten thousand workers attend an all-denominational religious service in Baltimore. The religious emphasis should be foremost in the life of every individual



(Inset, top, right) The Rev. Ensworth Reisner, pastor, First Methodist Church, Milwaukee, Wis., who has been influential in management-labor conferences during the recent Allis-Chalmers strike

—but busy hands and happy faces make for the welfare of the individual and the security of the nation at large



(Right) A strike is settled; miners go back to work

Rochester, New York—City Manager, Louis Cartwright (at right) shakes the hand of L. Rossi, President, Municipal County and State Workers' Union (AFL) as a crippling strike is settled

Press Association

U. S. Steel Corp. and CIO United Steel Workers' Union face each other at conference table. Facing camera at left is John A. Stephens, head of Company Negotiators. Fifth from right across table is Phillip Murray, CIO President

Labor, Management, and Government hold the welfare of the country in their hands. In this mediation meeting are, seated (left to right) William G. Marshall, President, Westinghouse; Arthur S. Meyer and William H. Davis, Government labor mediators; and James J. Maties, CIO. Standing (left to right) L. E. Osborne, Westinghouse Vice-President; Edward Matthews, International representative, CIO

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Not Afraid To Die

Between January 17th and 25th, 1736, Wesley and his followers were in grave danger as a series of severe storms threatened their little America-bound ship. Many people were injured seriously during these storms and there were a few deaths. Wesley did all he could to muster up his spiritual courage and to give help to his fellow-travelers. He kept rigidly to his spiritual discipline and said his prayers with precise regularity. Yet despite his prayers and meditations, John Wesley experienced the panic which the danger created.

Wesley noted quickly that the Moravians on board the ship were not showing signs of panic because of these storms. Obviously he was bothered that the Germans were showing better spirit than were his fellow-Britishers. "I asked one of them afterwards, 'Was you not afraid?' He answered, 'I thank God, no.' I asked 'But were not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.' "

This experience was the beginning of a profound admiration on the part of Wesley for the Moravians. He soon saw that being afraid of death was also an admission of fear of life. The answer haunted him—"No; our women and children are not afraid to die." And from that day Wesley was on a new quest for a religion of faith that would give greater security than his legalistic doing of good works.

Crossed Bridges

New Hampshire has been embarrassed by the in excusable attitude of Senator Styles Bridges over the current witch-hunting tactics which he and Messrs Wherry, McKellar and others have been using against David E. Lilienthal. It was therefore reassuring last week to discover that Senator Bridges' brother, Dr Ronald Bridges, president of the Pacific School of Religion, released a telegram expressing his confidence in Mr. Lilienthal. The message was as follows:

"As churchman and Republican, I heartly support your nomination and hope that a few more senators, including my brother, will have the good sense to do so."

We hope that Dr. Bridges will have some brotherly influence on the senator. It is difficult to understand why enlightened men like Senator Bridges and others have allowed themselves to be swayed by the Boss Crump crowd. The work that David E. Lilienthal has done for the nation will not be slurred by petty politicians who try to dignify their pet prejudices by operating such disgusting fiascos as the current McKellar inquisition.

Several weeks ago we published David Lilienthal's manifesto on democracy. We predict that this statement will go down in history as one of the greatest expressions of true statesmanship since Lincoln's Gettysburg address. Alert churchmen must not allow politicians to destroy statesmen like Lilienthal!

I Don't Care

Last week the Columbia Broadcasting Company made one of its best contributions to democracy. The program was called "The Eagle's Brood" and dealt with the causes of juvenile delinquency. Mr. Robert Lewis Shayon, the writer and director of the broadcast, spent three months in constant travel and covered more than 9,000 miles in gathering the material for the production. He did enough research on the problem to earn a master's degree in social work prior to his nation-wide trip. He visited neighborhood clubs, youth canteens, prison farms, reformatories bars, gang hide-outs, and many other places where America breeds its delinquency.

Mr. Joseph Cotton took the part of the narrator in the radio production, and he can always point with pride to the outstanding job that he did. The writer through Mr. Cotton, made it crystal clear that the greatest tragedy in America's delinquency is that o

public indifference. Almost like a symphonic refrain, the voice of the public kept saying, "I don't care."

The listener was left with a feeling that something could be done about the problem. Mr. Shayon introduced the idea that juvenile crime should be treated in the same manner as medical science treats disease: modern science does not confine itself to the isolation of the patient, nor to the mere treatment of the patient, but it "cleans up the swamps where the disease is breeding." So it must be in approaching this problem: community councils of citizens must grow up throughout the nation and remove the causes of crime; drastic improvements in prisons and schools are needed along with a host of other institutions that come into intimate contact with "The Eagle's Brood." Broken homes are not repaired until the people who make up those homes are brought into an active responsibility for their children. Fathers who are too busy making money to play and live with their children must be made to see what is happening to their children.

Mr. Shayon believes that the American people do care about their children and that all that is needed is an aroused spirit of democratic action that will create a healthy nation for "The Eagle's Brood." He believes that the average American will not have time to argue about religion and politics when he is made aware of the plight of his children. "Everybody likes kids!" Give Mr. American a sense of personal responsibility—let him help clean up the swamps and remove the causes which threaten the future of his youngsters.

We urge the readers of ZIONS HERALD to request a repetition of this program. Write to Columbia Broadcasting System, 485 Madison Avenue, New York City, and urge them to make transcriptions of "The Eagle's Brood" available to local broadcasting stations in your community. This broadcast will do much to arouse public opinion and create a spirit of responsibility for our children.

Let The Facts Speak

Methodists ought to study the following report with care and with conscience. It has just arrived from Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

"The World Service receipts for the month of February 1947 are $3,999.50 less than those of February 1946; total receipts for the month being $452,716.90.

"This loss for the month is offset by a gain of $150,333.79 for the first nine months of the current fiscal year; a 4.03% increase. Total receipts to date since June 1, 1946 are $3,876,879.42.

"While rejoicing in this increase, Methodists should remember that the past nine months have witnessed a rapid increase in all costs. The 4.03% increase will help to maintain the work of our World Service agencies, but will not allow them to expand their work.

"A world, desperately in need of the message and ministry of the Christian church, urgently challenges Methodists to a greatly enlarged program of World Service.

"The Crusade for Christ funds received from the churches now totals $26,888,343.20. Receipts for the Fellowship of Suffering and Service from June 1, 1946 to February 28, 1947 total $379,997.77.

Mr. Lewis Is Wrong—But Also Right

Any thinking American knows that Mr. John L. Lewis and his United Mine Workers are wrong in striking against the welfare of the country. There can be no justification for a cold nation when there is coal to be mined. At the same time, if we stand with the Supreme Court against Mr. Lewis and his attempt to strike against the government, we must also guarantee Mr. Lewis and his miners the right to collective bargaining.

The trouble has been caused by this bugaboo term "compulsory arbitration." Contemplate these two words for a moment! It is utterly impossible to compel two people to arbitrate. The arbitration that produces good employer-employee relations must be motivated by a mutual desire to seek peace. If the government takes the part of a third party with a big stick, it is not likely that peace will result between the two contestants.

Meat packers defied government attempts to end the meat shortage last fall. Mr. Lewis defied the government's attempt to end the coal strike. Surely one is no worse than the other; surely the government did no better in one case than in the other.

Democracy exists only when the complete liberty and freedom of expression of all parties is paid full respect. The Wagner labor laws have given clubs to both labor and capital and when the fighting gets going at a good pace then someone steps in and shouts, "Compulsory arbitration!"

Mr. Lewis is wrong about striking against public welfare; but Mr. Lewis is right about voluntary arbitration.

My Impression of Pittsburgh

HOWARD W. SELBY

For three full days two weeks ago about four hundred churchmen met in Pittsburgh under the leadership of the Federal Council of Churches of Christ in America. The occasion was the first National Conference on the Church and Economic Life. The proportion of laymen to ministers was about two to one. Selection of delegates appeared to be with the top body of each denomination. Included in the attendance at the National Study Conference on Church and Economic Life representing The Methodist Church from the Northeastern Jurisdiction were the following persons:

Bishop G. Bromley Oxnam of New York City; A. H. Phelps of Pittsburgh, Pennsylvania, vice-president, Westinghouse Electric Corporation; N. Cruikshank, Washington, D. C., director, Social Insurance Activities, A. F. of L.; A. S. Flemming, Washington, D. C., chairman, United States Civil Service Commission; Dr. Ralph E. Diffendorfer, New York City, executive secretary, Division of Foreign Missions; The Rev. M. F. Hayling, Verona, Pennsylvania, district superintendent, Washington Conference; W. F. Hoeft, New York City, business manager, Time Magazine; The Rev. Jack McMichael, New York City, executive secretary, Methodist Federation for Social Service; Dean Walter Muelder, Boston, Mass., dean, School of Theology, Boston University; Mrs W. C. Heckman, Schenectady, New York; J. C. Harmon, New York City, director of Social and Industrial Relations of the Division of Home Missions and Church Extension; Bishop J. H. Straughn of Pittsburgh, Pennsylvania; Dr. F. E. Johnson, New York City, Federal Council of Churches; The Rev. John W. Rustin of Washington, D. C.; Miss Dorothy McConnell of New York City, representing the National Y. W. C. A.; Howard W. Selby of Boston, Mass.

In the assembly mingled men of national prominence with individual tillers of the soil; men rated as the brains of the organized labor movement and officials of national industrial organizations. Yet everyone represented only himself in the conference. We were deluged with reports in advance of the conference and treated to hours of discussion during the conference.

The crucial issues in economic life were defined in which it was considered that church people should be most concerned. This was the leading question of the conference. Then followed discussion of the responsibility of the church in the economic sphere and lastly the program of the church in this field.

Based on the scriptural passage "Faith without works is dead," the conference declared its belief that Christianity involves faith in God expressed in a way of life and that this faith calls for moral decisions on issues which the individual meets in his daily living.

Security and freedom were regarded as the number one concern of men with respect to their economic life; fear of unemployment, depressed earnings, lower standard of living, all create a sense of impending catastrophe. An important issue is how far we may go in establishing social security before we impair our freedom. Can our economy so utilize its resources as to assure economic stability and at the same time enlarge the essential liberties of man? How far is government participation in our economic life justified? How can full production, full employment and equitable distribution of income be achieved?

These penetrating questions provided a basis for hours of discussion and found strong men gripping with basic economic problems attempting to measure them by what they regarded as a true Christian standard. Men bred in their labor philosophy sought more social security while those close to the land asked for freedom to work out their own security. And it took a Negro brother from the south to remind the conference that the source of all true security and freedom was not to be found through government but in the religion of Jesus Christ.

Production and distribution are regarded as constituting economic problems until we arrive at an economy abundance through full production

HANG YOUR HARP on the *WILLOWS*

Thomas Todd Johnston

Hang your harp on the willows
And let the winds blow through,
The strains of sweetest music
Will soon come back to you.

Here are some skilled musicians
The winds o'er the moor and fen
Playing the eager harp-strings
When the night sets in again.

If your soul has a lonely sorrow
And fails to lift its song,
Just hang your harp on the willows
Till the winds shall drift along.

These winds have the deftest fingers
That run the vibrant strings,
And your heart will bend to listen
As though an angel sings.

Warm, kind, is the soul of nature,
And it breathes God's love to you,
So, hang your harp on the willows
And let the winds blow through.

We've Had It!

Veterans organizations habitually sound off on such widely varied subjects as atomic energy, discrimination in colleges or the action of real estate owners in Oklahoma City. As citizens interested in the general welfare this is our right.

Occasionally, however, an issue arises where former G. I.'s have a special knowledge of the subject. To speak out then is not merely our right, it is our duty.

Universal military training is such a subject.

We know no more about nuclear fission than the man in the seat beside us in the subway. But when it comes to basic training—the kind we got in 13 muddy weeks at Bragg or Knox or Croft or Wheeler—we are authorities.

Training by the U. S. Army produced the finest fighting soldiers the world has known the winning team in history's toughest war. The same training produced, after the war, an army fit only for frauleins, geisha-grabbing and the black market.

Militery training is degrading, stultifying, time-wasting. We put up with it during the war because it was the means to defeat two powerful and aggressive enemies. We are determined that with the war over, our younger brothers and our sons shall not have to undergo the same degradation and waste of time.

As expert witnesses we can tell the President's Advisory Commission on Universal Training this: whatever such training is called, if the Army runs the program it will

—prepare men for war but not for citizenship;

—teach men to deassemble machine guns but not to earn a living;

—increase their opportunity to get syphilis but not improve their health or morals;

—give them dentists to extract decayed teeth, but none to make up for 18 years of inadequate dental care;

—teach them to get along with officers by saying "Yes, sir!" but teach them nothing about getting along with Negroes in segregated units.

Speaker Joe Martin has said that "compulsory military service . . . has been contrary to the American tradition since the founding of our republic." We veterans know how undemocratic and un-American peacetime conscription would be; every member, every chapter and council of AVC must fight it. (Reprinted from *New York American Veterans' Committee Paper, January,* 1947.)

Supreme Moral Test

A committee of sixteen eminent leaders of ten Christian churches and five church-allied organizations adopted unanimously today a statement that "the supreme moral test of Christians of our time is their thoughts and works in the field of Soviet-American relations."

The church leaders who issued the statement compose a new Inter-Church Committee of the American Russian Institute, 58 Park Avenue, New York City, in whose offices they met. They said that their committee proposes actively to combat ignorance, "which we see as the root of war."Dr. Ralph W. Sockman of Christ Church (Methodist), New York City, is chairman of the committee.

"We believe," the churchmen said, "that a Christian does not pass the great moral test of our times by obeying in a merely mechanical and naive sense the injunction to 'love they neighbor as thyself.' A Christian must enlist and fight against ignorance, suspicion, fear and hate."

Other subscribers to the statement were: Bishop Charles K. Gilbert, Protestant Episcopal Church, New York; Dr. Louie D. Newton, president, Southern Baptist Convention, Atlanta, Ga.; the Metropolitan Benjamin, Russian Orthodox, New York; Dr. Stanley I. Stuber, Northern Baptist Convention, New York; the Rev. William J. Arms, Universalist, Peoria, Ill.; Dr. John R. Mott, President, World Alliance of YMCA; Dr. Samuel Trexler, Lutheran, New York; Dr. Gaither P. Warfield, Methodist, New York; Dr. William E. Lampe, Secretary, Evangelical and Reformed Church, Philadelphia; Mrs. Ruth Worrell, executive secretary, United Council of Church Women, New York; Mrs Leslie E. Swain, president, Woman's American Baptist Foreign Missionary Society, New York; Dr. Harry N. Holmes, World Alliance for International Friendship through the Churches, New York; Dr. George W. Sadler, Southern Baptist, Richmond, Va.; Dr. Robert W. Searle, Protestant Council of the City of New York; the Rev.Stephen H. Fritchman, editor, Christian Register, (Unitarian), Boston.

companied by an equitable distribution of the fruits of production. Unofficial restriction of production is unwarranted while poverty exists and is contrary to Christian principles whether it be in the field of agriculture, industry or labor.

The relation of wages, prices and profits will challenge for a long time the best thought of Christian leaders before a satisfactory answer will be found. Does competitive enterprise offer the best method to answer these problems? Some think the cooperative pattern offers a most complete and more Christian solution. Others apply monopolistic enterprise in some instances, with the conviction that they are thus contributing to bringing in the kingdom of God, although great numbers of our citizens are not yet convinced that the profit motive is not their first and major concern.

What part of the results of these endeavors be they competitive, cooperative or monopolistic belong to labor? What part to the consumer and what to the entrepreneur or the stockholder? Finding the proper balance and ratio for division of production is the responsibility of the Christian. Herein are found the differences of opinion between the laboring man and his employer. The unfairness of division from earlier years gave rise to the introduction and growth of the organized labor movement. With the pendulum now on the side of labor, the consumer and the proprietor are each advancing their plans and defensive program of organization.

In a group of nearly four hundred of which about 10% were leaders of organized labor, one-third ministers, and the remainder from many walks of life, the subject of relation between management and labor naturally became a live issue. As a Christian issue, it holds a great significance.

Here sat men to whom the labor movement was a holy crusade; men who expressed the view that the closed shop was justified on the grounds that the union member should not be obliged to work beside a non-union man because the non-union man had not shared the views of the union man, consequently it was claimed that the non-union man had not done his part in raising the standards of wages and working conditions. In the same group were ministers who had tried to help men find jobs only to be told of unreasonable demands which must first be met to support organized labor before the man could be permitted to enter the job. And Negro persons denied admissions to unions. And businessmen with recollections of how their employees had been urged with threat of lead-pipe treatment if they attempted to re-enter upon their job before the employees organized under a closed shop agreement. And men who recalled earlier days when employers refused them jobs because of prejudice against their membership in a labor union.

Such background requires an intensive application of the spirit of forgiveness and forgetfulness if Christian ways are to prevail. Collective bargaining provides for labor and management to consider together wage rates, wage-price relationships, working conditions, provisions for security, etc. when approached in the right manner. Too often collective bargaining procedure lacks the Christian base or urge and the result is envy and strife—and we are warned in the Epistle of James that "Where envying and strife is, there is confusion and every evil work."

Self-help groups received consideration and were encouraged as a means of solving our economic problems with the minimum of government support. Agricultural problems were listed so far down the agenda that limited time allowered only cursory consideration. The need for establishment of parity for living of farm people was recognized. The need for conservation of our natural resources in the interest of the future as well as the present generation was discussed and recognition was given to the problem in migratory labor and farm tenancy.

The unique position of our nation as one of the world's greatest economic powers brought us face to face with the issue of our responsibilities to other nations of the world. We have only partially fulfilled our responsibility as Christian stewards to the relief and rehabilitation of other peoples. In addition

(Continued on page 262)

PERSONS

Dr. Bernard C. Clausen, minister of the Euclid Avenue Baptist Church in Cleveland, will be the guest speaker at the Boston-Lynn Districts Methodist Preachers' Meeting, Monday morning, March 17th, at 10.45 o'clock in Wesleyan Hall, Boston. He will speak on "If I were Stalin." The Baptist Ministers Association will be guests. All ministers of the Boston and Lynn Districts are urged to be present.

June 30 to July 6 has been announced as the dates for Lasell Institute this year at Auburndale, Massachusetts. The Rev. Harry P. Folger, Jr., of the First Methodist Church, Medford, Mass., has been elected dean, and Mrs. Butters of Waltham, the dean of women. Mr. Ralph I. Doane of Wollaston will continue as business manager and Mrs. Doane as registar. A large attendance is expected due to the fact that there is only a very small increase in price this year over last year's expense. Registrations should be sent to Mrs. Vera Doane, 115 Waterston Avenue, Wollaston, Mass.

On Sunday, March 2nd, the South Somerset Methodist Church in Eastern Mass. celebrated its 145th anniversary. The Rev. Joseph Gamson, pastor of the church, opened the service. The speaker for the occasion was the Rev. G. Albin Dahlquist, superintendent of the New Bedford District, who spoke on "The Job of the Church Today." Mr. Gamson, from whom we have received an account of the anniversary service, writes in his letter to us: "As an ordinary layman I have been privileged to serve this church for the last six years, having retired a little over six years ago from 33 years of YMCA work. The fact that I am an Episcopalian and yet have had this privilege of service in the church shows a wonderful magnanimity on the part of the good Methodists in this community."

The Northeastern Jurisdiction of the Methodist Church is sponsoring a "Recreation Laboratory" in Ocean City, New Jersey, from June 2nd through 6th of this year. The purpose of this program is to promote recreational leadership and encourage responsibility in this field. Special attention is to be given to camp and institute recreation, but other techniques will be discussed and demonstrated. Included in the week of study will be courses in the philosophy of recreation, folk and group games, dramatics, crafts, art, table and equipment games, music, block printing, lettering, and cartooning. Mr. E. O. Harbin, author of the *Fun Encyclopedia* will be one of the guest instructors at the Recreation Laboratory. All who are interested in this program and wish to enroll for the week's course should get in touch with the Rev. Richard Francis, registrar, 3714 Avenue D, Brooklyn 3, New York. Registrations must be in by May 10th so that there will be adequate accomodations at the Flanders Hotel for all delegates.

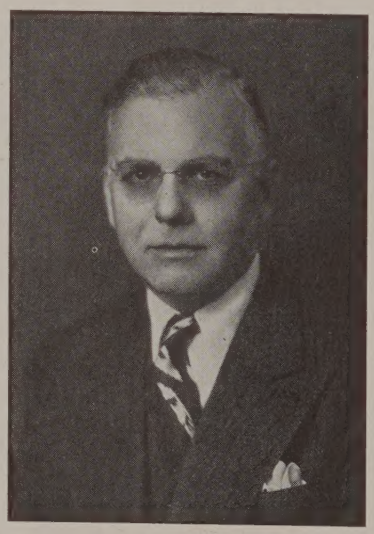
The Rev. J. Lester Hankins, pastor of St. John's Methodist Church, Dover, N. H., has been elected dean of the N. H. Conference Summer Institute for Seniors and Young People to be held at Geneva Point, Lake Winnipesaukee, N. H., from June 20th to the 27th. The Rev. William J. Davis, pastor of the Methodist church in Salisbury, Mass., will be business manager. The institute committee consists of the Rev. Raymond S. Proudfoot of Haverhill, Mass., and the Rev. J. Norman Barrett of Methuen, Mass.

Dr. Walt Holcomb has just finished the Florida Circuit of One-Day Missions based on the Grace of God. These services were held in Ft. Lauderdale, Miami, Daytona Beach and Avon Park. Dr. Holcomb is planning a Northern Circuit and would like to hear from any pastor, who would be interested in a Sunday engagement for One-Day Revival. His address is 80 Park Lane, N. E., Atlanta, Ga.

Mr. and Mrs. J. Calvin Shedd of Medford, Mass., are the parents of a daughter, Deborah Jean, born on Feb. 11th. Grandparents are Mr. and Mrs. Milton W. Wilder of Medford, Mass., and the Rev. and Mrs. G. Vaughn Shedd of Bangor, Me. Great grandparents are Mr. and Mrs. John W. Roberts of Cambridge, Mass.

The Rev. Clarence E. Savage who served churches for a time in the New Hampshire Conference, passed away on Feb. 22nd in Farmville, Va.

To Green Mountain



The Rev. H. Elliott Chaffee, pastor of the First Methodist Church in Pittsfield, Mass., has been appointed assistant to the president of Green Mountain Junior College at Poultney, Vt. The announcement of this new post was made recently by Bishop G. Bromley Oxnam of New York, who stated that the appointment would take effect April 7th.

Commenting on his new responsibility, Mr. Chaffee said, "While I deeply regret leaving the First Methodist Church and the city of Pittsfield, I have always had a desire to be associated with one of the schools of our church. Green Mountain is one of the leading junior colleges of the northeast. I believe it has a splendid future and I shall be happy to have some part in strengthening its financial structure and in introducing it to new students and to new friends." At Green Mountain, Dr. Chaffee will work closely with Dr. Howard C. Ackley, the new president of the college. His duties in the school will include particular responsibilities in finance, student cultivation, and public relations.

During his eight-year ministry in Pittsfield, Mr. Chaffee has participated in many community activities.

Prior to his pastorate in Pittsfield, Dr. Chaffee served churches in Vermillion, Cleveland, Hannibal, Tonawanda, Syracuse, and Saratoga Springs, all in New York, and also had a pastorate at Baker Congregational Church in East Boston. He received his A. B. degree from Syracuse University in 1921 and in 1924 was graduated cum laude from the Boston University School of Theology. His home is in Central Square, Oswego County, New York, where he was born in 1896.

Dr. and Mrs. Chaffee have three children: Douglas E. at Sevierville, Tenn., Cynthia Ann at home, and Mary A. in Cleveland, Ohio. The Chaffees will make their home in Poultney at the beginning of April when Dr. Chaffee takes up his new duties there.

William E. Shaw

Dr. William E. Shaw, president of Illionis Wesleyan University, Bloomington, died suddenly Feb. 22nd after being stricken with a heart attack in Chicago.

Dr. Shaw was in Chicago attending a dinner meeting of the Chicago alumni association of the university. The seizure occurred while he was riding in a taxi cab en route to the Chicago Union station where he was to board a train for Bloomington.

Dr. Shaw, a Methodist minister, was elected to the presidency of Wesleyan, Aug. 29, 1939, to succeed Wiley G. Brooks who resigned. He was born in Preston, Minn., July 2, 1869, the son of William C. and Sarah Smith Shaw.

He was graduated from Moore's Hill, Ind., College in 1889 and later attended Northwestern University and Garrett Bibical Institute, both in Evanston.

For 22 years, from 1910 to 1932, Dr. Shaw served as pastor of the First Methodist Church in Peoria, and he was Peoria District Superintendent of The Methodist Church from 1932 to 1936. He was also a former board president of the Methodist Hospital of Central Illinois, and he held pastorates in three other Illinois towns, Chebanse, Saunemin and Onarga.

Dr. Shaw went to London in 1921 as a delegate to the Ecumenical Conference and to the Orient in 1930 as a member of the commission to unite Methodist churches in Korea.

President Shaw had submitted his resignation to the university's board of trustees last June, stating that he planned to retire in August of this year. The board then named Dr. Merrill J. Holmes, university vice-president, as Dr. Shaw's successor. Dr. Holmes will assume the presidency, effective immediately.

Chaplain John P. Fellows (Major) USA, istant staff chaplain at Mitchell Field, N. , and a member of the New York Con- ence, during a recent call at the Methodist ilding in New York, expressed willingness provide Methodist ministers or clergymen other faiths who were former Army Air rce chaplains with information concerning pointment to chaplaincies with Air Reserve nits. "The need for chaplains in our peace- ne, part-time Air Force is great," Chaplain llows says.

SALISBURY, N. C. (RNS) A Conference on e Call to the Ministry, designed primarily r high school and college students who e interested in the ministry or some other pe of full-time Christian service, has been ranged here March 22-23 by the Board of inisterial Training of the North Carolina ethodist Conference. Leaders of the con- rence will include: Bishop Clare Purcell of harlotte, N. C., and Bishop Edwin Holt ughes of Washington, D. C., Dr. Mack B. okes of Emory University, Atlanta, the ev. E. P. Billups of Monroe, N. C., Dr. lovis Chappell of Charlotte, and the Rev. Valter M. Kelly of Greensboro, N. C.

The twenty-eighth season of the Syracuse, . Y., civic lenten services began on Feb. 19th nd will continue through April 4th, with rvices on Wednesday, Thursday, and Fri- ay of each week. The program is being onducted at the Mizpah Auditarium, in co- peration with the Council of Churches of yracuse and Onondaga County. The re- aining speakers are Dr. F. Eppling Rein- rtz, secretary of the United Lutheran hurch, New York City; Dr. Paul J. Hoh, utheran Theological Seminary, Philadel- hia; Dr. Vincent C. Franks, St. Paul's hurch, Richmond; Dr. James Gordon Gil- ey, South Congregational Church, Spring- eld; Dr. Allan Knight Chalmers, Broadway abernacle, New York City; Dr. Neil Craw- ord, University Church of Christ, Buffalo; nd Dr. Bernard C. Clausen, Euclid Avenue aptist Church, Cleveland. On Good Friday here is to be a three hour service, conducted y seven local ministers.

The Contoocook, N. H., Methodist Church sponsoring an essay contest, the winner of hich will be given a conducted tour to a neeting of the United Nations General As- embly. The winner will be introduced to arious UN delegates and will be taken to the N Library, Radio City and some of the adio stations. The subject of the essay to be vritten by a local high school student is Why Would I Join The Church?"

The Rev. and Mrs. Ronald A. Mosley are he parents of a son, Gordon Gunn, born n Feb. 13th. Mr. Mosley, a member of the Maine Conference, is supplying the Newbury- ort and Byfield, Mass., Methodist Churches, vhile studying at the Boston University School of Theology.

Bishop and Mrs. Francis J. McConnell cel- ebrated their fiftieth wedding anniversary in Lucasville, Ohio, on March 11th.

George L. Pressey

The Rev. George L. Pressey, after forty-five years of service in the Maine Conference, died suddenly on January 28th at Winterport, Maine. Born in Rockport, Me., in 1879, Mr. Pressey received his education in the Rockport public schools and Kent's Hill Seminary. In the course of his long ministry, he served at Cushing, Mapleton, Mt. Vernon, Oakland, Gorham, N. H., Danforth, Hodgdon, Mars Hill, Ft. Fairfield, Boothbay Harbor, Skowhegan, Patten, Lincoln, and Winterport. He is survived by his wife, the former Eunice Sedwick of Camden, Me., and his sister, Mrs. Mabel Withee of Rockport.

His friendliness toward everyone, his fidelity to the work of the church, and his keen interest particularly in young people and youth programs, endeared him to those he served. Through his influence many young men have entered the Christian ministry. Mr. Pressey's kindness and deep spirituality are remembered by all who came in contact with him.

Funeral services for the pastor were held in the Winterport Methodist Church on Jan. 30th. The Rev. G. Vaughn Shedd, superintendent of the Bangor District, officiated, assisted by the Rev. L. L. Boobar and the Rev. A. G. Christopher. At the funeral home in Camden, services were conducted by the Rev. Henry Beukleman, pastor of the Camden Methodist Church. Interment was in the Mountain View Cemetery at Camden, Me.

The Boston University Department of Journalism, a part of the university's College of Business Administration for the past 31 years, will be established as a separate academic unit beginning next fall, and enlarged to include areas of public communications—radio, public relations, newspaper management, community journalism, and the like.

Northwestern University is giving publicity to President Franklyn B. Snyder's statement in his annual report to the board of trustees that greatly increased registration has not diminished financial burdens. "Although the student body is 40 per cent larger this year than in the year of the highest previous enrolment, the additional full-time students do not pay their own way; on the contrary, they place a heavy burden on faculties, physical facilities, and on income from investments."

Boston District Conference

ST. JOHN'S METHODIST CHURCH - - - - - WATERTOWN, MASS.

MONDAY, MARCH 24, 1947

The Rev. Willard C. Arnold, District Superintendent

3.00 P.M. Devotions in charge of the Rev. Frank G. Potter.

3.15 P.M. District Business, the Rev. Henry E. Helms, Secretary.

3.40 P.M. Report of Committee on Qualifications of Local Preachers, the Rev. Arthur D. Stroud, Chairman.
Election of District Boards and Committees.

4.10 P.M. Symposium on Stewardship Goals for Boston District.

4.45 P.M. "The Story of a Dream About To Come True," the Rev. Charles B. Copher.

5.00 P.M. Recess.

6.30 P.M. Reservation Supper served by the ladies of St. John's Church.

7.30 P.M. Special Meeting of Charge Lay Leaders with the District Lay Leader.

7.30 P.M. Meeting of Ministers and Delegates with the District Superintendent: Discussion of Stewardship Goals (continued):

8.10 P.M. Reassembly for Discussion of Additional Stewardship Goals:

8.30 P.M. Inspirational Period. Address by the Rev. Tyler Thompson, a former missionary in Malaysia and prisoner of the Japanese Government, and now pastor of the Methodist Church in Weston, Mass., "Holding the World Together."

9.00 P.M. Adjournment.

(While the afternoon session is being held, the District Ministers' Wives will be the guests of Mrs. Arnold, from 2.30 to 5.00, at the district parsonage).

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Mar. 23.

THE STEWARDSHIP OF PRAYER JOHN 17:1-6, 20-23.

Why Did Christ Pray?

We are studying a prayer today which Jesus Christ could pray. He addressed God in these words, "Father, glorify thy Son, that thy Son also may glorify thee." Only the Son of God could claim the "power over all flesh" that Jesus claimed.

It was a prayer to God to glorify him. In words of supplication Jesus prayed thus, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

With all his power Jesus had to pray to God for help to finish the work given him to do in the world. It was the way God's power was transmitted to Jesus.

There is in this prayer a reflection of the situation in which Jesus found himself as the forces of evil closed around him. The hour of destiny was approaching. Jesus calmly announced his sense of fulfillment in these words, "I have finished the work which thou gavest me to do." And he prayed to God for the final seal of approval upon his work on earth.

It is well for us to get it straight that Jesus had no assurance from the start that he would win his fight with all the powers of evil on this earth. It was not a set up in any sense and Jesus had the same likelihood of failure that any mortal has in accomplishing the work appointed him by God to do in this world. The power of God could have been cancelled out by any single act of selfishness which Jesus might have performed. If Jesus had failed as a steward of God's power he would have failed in his life's mission. Jesus prayed because he needed God's help.

An Unselfish Prayer

Jesus prayed for himself that he might glorify God. But he went further in his supplication and included his immediate disciples and his followers in all ages.

The chief concern of Jesus was the disciples "which thou gavest me out of the world." God had given them to him and they had kept the word. As God had sent him into the world, so Jesus was sending them out into the world to gather more disciples. Only Jesus knew what they would have to face. So he prayed for his disciples from whom he was soon to depart. In the dark hours to come the disciples would be scattered and persecuted and meet the fate he was about to meet.

These disciples were humble folk who had left their fishing and vine dressing and tax collecting to become the disciples of Jesus.

And it was out of such human stuff that Jesus started his kingdom on earth.

One Spiritual World

Launching out into one great, over all, far reaching and world inclusive prayer for his disciples in all ages and in all the world Jesus prayed for one spiritual world. "That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: the world may believe that thou hast sent me."

We have tried everything but prayer to create One World. We have about exhausted our own puny futile methods of creating one world. We have split atoms and at the same time all but blown the world to tiny bits. And we have divided the world into hostile camps of faith and worship as well as a world of warring nations.

Jesus Christ may yet save the world from its self destruction through the disciples whom God has given him out of the world of selfishness. If the millions of peoples in churches and nations would pray "that they all may be one" world unity could be created.

Let Them Rest

Edwin Prince Booth

Professor of Church History At Boston University

(Dr. Booth wrote the following article after visiting his son's grave in the American Military Cemetery at Margraten, Holland. Like thousands of American families whose relatives were killed in the Second World War, he and Mrs. Booth must soon decide whether they want their son's body to be brought to the United States or allowed to remain in the European soil that Americans liberated. To help themselves make this decision, the Booths made a trip to Europe this Winter, and this is what they found.)

PARIS, Feb. 21—As to many an American parent whose son is buried in a foreign land, so to me came the longing to visit the cemetery where he lay. He was killed in action when his regiment, the 513th Infantry, was parachuted into the German lines at Wesel, March 24, 1945. The British troops followed in and buried him, with other American dead, on or near the field of battle. One month later his body was transferred to the United States Military Cemetery at Margraten, Holland.

On Nov. 29, one year and a half after he was buried there, we stood for the first time in Margraten Cemetery. When I caught my first glimpse of the cemetery, fine white-gray light, it seemed to me, shone on the crown of the hill.

Over my consciousness crept the realization, slowly, that this light was formed by thousands of small white crosses in perfect symmetry upon the hilltop. At the head, as it were, of this field of white, quietly, from a tall white pole flew the American flag.

A THING OF AWE AND MAJESTY

It was a thing of awe and majesty to see the quiet peaceful field of crosses. Row upon row, they lie as they marched. Side by side, they sleep in death as they had slept in camp, no rank or honor sets one aside from the other. No great room is needed for each. But perfectly spaced, in beautiful order, under clipped grass, before white crosses and stars-of-David, of uniform and appropriate size each soldier's body lies. They face a little south west, looking toward the homes they loved so much and never more shall see.

This is a Catholic section of the land and no Protestant church stands in Margraten although there is a strong and thoughtful Protestant community in Aestricht.

But the parish priest of Margraten has felt himself, and guided his people into feeling that here in this vast sorrow there is no room for separation. So I, a Protestant, felt no barrier in the love with which South Limberg' people surround this American cemetery.

Always there is some person or person from Maestricht, Margraten, Heerlen or some other nearby town bringing tribute of flowers and prayers to an American grave. In every kind of weather, and on every day, some one stands for Holland's gratitude to American homes.

If my voice could be heard in America I would say to my government that we should

do all in our power to keep the simplicity and naturalness of these surroundings unchanged. White wooden crosses and Stars-of-David are so perfect. And the cross is infinitely richer even than Christianity; it is earth's ancient agony symbolized to the fullest possible degree.

Yet I have seen plans prepared by the Army in Paris which call for the moving and the resetting of everybody (17,000) in Margraten Cemetery! Let it stand in its present beauty. Let the government and the Army tell you, our people, how quiet rest their boys now, and then let them be at rest! And if I could speak to our homes, those stricken as mine, I would like to say two things. First, the cemeteries here are beautiful and as nearly perfect as we could wish. Second, the people in the midst of whom our sons lie buried are kindly, thoughtful, appreciative people, conscious that it is an honor to pay tribute to the young warrior dead.

New dignity and new contentment have entered into my thought of the burial places of the American men here where the common earth has received them and where the common people cherish the task of honoring them. Nothing will restore what once has been. But a pilgrimage to Margraten Cemetery consoles and strengthens. Those many thousands look so quiet—let them rest in that quietness! (Reprinted from the *Boston Globe.)*

Opposition To Conscription

NASHVILLE, Tenn. (RNS) Absolute opposition to peace-time military conscription was voted by the Methodist Board of Education here. The resolution listed five points upon which the denomination is opposed to such training:

1—"Revolutionary changes in methods of warfare make current proposals for military training obsolete as a means of national defense.

2—"Experience of the past indicates that military manpower can be secured in adequate strength on a voluntary enlistment basis.

3—"To adopt a plan of compulsory military conscription by the U. S. would constitute a serious hindrance to the efforts of the United Nations to establish peaceful methods of settling international disagreements.

4—"The assembly of vast numbers of young men under military direction is historically incident with lowered moral standards and an increase in venereal diseases.

5—"The training of young men at a most impressionable age under military direction is deplored by educators and churchmen as a type of indoctrination that violates the democratic principles which are the security of our nation and the basis of a united and free world organization."

An English Steward Answers

JAMES EDWARD DOTY

The Rev. and Mrs. Doty are travelling in Europe this year with Professor and Mrs. Edwin Prince Booth and their two sons. This is the first of a series of articles which Mr. Doty is writing about his travels.

Aboard Cunard's crack, lush, luxury-liner R.M.S. *Queen Elizabeth* on her February 5th sailing from New York, I interviewed a steward, asking him questions which I considered apropos to the situation in which Europe finds itself today.

Mr. B., aged thirty-two, had six war ribbons attached to his inferior black wool uniform that all stewards were wearing. His Cockney accent, difficult at first to follow, became quite understandable as the trip progressed. After talking with other Englishmen aboard, I felt Mr. B. summed up what the average "'inglishman" has experienced through years of blitzes, air-raids, subway shelter sleeping, stringent rationing, buzz-bombs and widespread destruction.

My first question: "Mr. B., what is the biggest problem facing postwar Britain?" As quickly as it takes to say "Waterloo Station," replied he, "Why the economy, of course. You see Britain is forced to export 80% of all that she produces because she has no credit remaining. We paid for our war commodities in Lease-Lend but by the end of the war we had nothing left. When the three billion dollar loan was extended to us by your country we expected it to last until 1951; but at the rate we have to spend it now, it will be gone by October of this year. We must export to maintain any form of credit."

"How long will this terrific quantity of export continue?" I asked.

"Years," was his fatalistic, unhappy reply.

Turning from war economics to war devastation, I asked, "How did the war affect you as to blitzes, loss of family and loss of property?"

He paused a few moments before he spoke. "I lost my parents, two grandparents, a brother, and three cousins in the blitz. My home in Southampton was bombed three times."

"I'm very sorry," I said and I *was* sorry that I had asked. "What do you feel England accomplished through the war?"

The reply was a short "Nothing." But then he continued. "England lost property, people, and a stable economy. Now she is in the midst of rebuilding; England has paid dearly for the war. Her fruits of victory can never compensate for the losses she has sustained."

"How about the church in all of this?" I queried. "What was the role of the church during the war?"

"I am not able to say what its role really was since I was in the army in North Africa, Southern France and Germany. All I know is what I saw of the churches around Southampton when I returned home. One out of three was demolished but many seemed to carry on in spite of the war."

"Do you feel the church is ministering successfully now to Britain's needs?"was my further question.

"I don't know because I don't attend except on Christmas and Easter. Some folks say there is a revival in religion in England but I can't see it. The church today seems to be low in morale, as we used to call it in the army. It is low in morale just as many of us are low. I do know there were more than one hundred pubs in Southampton that were destroyed, and it seems people were far more concerned with that loss than they were with the loss of church property."

I wanted to know what was wrong with the church—whether it was more or less realistic to the needs of the people than it was in 1939 or immediately preceding the outbreak of the war. It was not apparent this man knew the

(Continued on page 258)

John Wesley

EDWIN PRINCE BOOTH

This is the second half of a biographical lecture delivered at Emory University, Georgia, by Professor Booth, the first half of which was printed in last week's issue.

At Father Wesley's death, John Wesley refused to take over his father's parish, feeling that it was for the more certain salvation of his own soul to stay at the university. That intimate love of his fellow men and desire to search them out which so characterized his middle years was completely absent from this decision. It was for the purpose of multiplying his "own good deeds" that he refused to accept the appointment to Epworth; and for this same reason he and his brother offered themselves to Governor Oglethorpe to be sent as missionaries of the Church of England to the colony in Georgia, in the New World. They were appointed and sailed for Georgia. Their ship's journey is told in exquisite detail in Wesley's great journal. In the midst of a tremendous storm in mid-Atlantic the captain of the ship warned his passengers that they might not weather the storm and that they should prepare themselves for a possible death. John Wesley was frightened to the very core of his being at the prospect of the judgment, and his assurance of salvation was so weak as to bring him into mortal terror in the face of the storm. Yet on this same ship was a group of Moravian Christian families. These gathered together on the deck of the ship and sang hymns, awaiting death. This action of theirs the student of history sees against the massive background of Lutheran faith, where no works at all are needed for salvation but only a deep confidence in God's effective work in Christ. The storm cleared and John Wesley sought from the leader of the Moravian passengers the secret of the absence of fear as they had faced death. He was told simply of the Moravian Lutheran faith, and he learned German quickly while still in passage that he might the more fully converse with them. Later, in the translation into English of some of the hymns he had heard sung in German in the midst of the storm, John Wesley began the great movement of Wesleyan hymnody.

Landing in Georgia, he was constantly in the fellowship of his Moravian fellow passengers, while at the same time he took up his work as priest to the Georgia colonists. In truly eighteenth-century fashion, modeling his ideas on the theoretical writing of Rousseau, he had expected to find in the American Indian a pure and native man, and he had thought to give a pure gospel to this pure native and thus achieve a model Christian experience. He had a rude awakening. His native Indian he found to be vicious and quarrelsome and much degraded by the white man's drink. He gave up this phase of the work and devoted himself to the care of his parish, but he was too strict a churchman for colonists. He thought it almost a sin to save souls outside of the church building. The colonists could not understand his high-church activity in their severe and more individualistic patterns; so he had endless trouble.

His work was all seriously compromised and complicated by a love affair with Sophie Hopkey. This was not his first love affair. Reading between the lines of the gently written record, one can depict the figure of a classmate's sister in the happy days at Oxford and one can see dimly that her marriage to another man when John Wesley dallied too long brought sharp grief to the young theologian. Now once again, in Georgia this time, Wesley dallied too long. Sophie Hopkey did all she could to please him. She dressed in keeping with his high-church ideas. She was as demure and quiet as he thought she should be, but he could not bring himself to decide whether or not a clergyman ought to marry. He was laboring under that semi-monasticism of the ethics of perfection. He felt the full swell and passion of human affection in that famous journey with Sophie from Frederica to Savannah. They had been traveling by boat and were resting for the night on an island. The camp fire had been lighted, supper had been eaten, and night had

On a Wide Circuit

W. W. Reid

Lay Readers' Sermons?

Joseph Addison's whimsical and wise old character, Sir Roger de Coverley, was never overly fond of the politically-appointed or the fox-hunting clergy of his time, especially if they had little ability in preaching. He had a theory that the church might set aside certain excellent preachers to write sermons which the untrained men would read to the congregations—as they read the scriptures and the prayers.

More than a century ago there were published in London a great series of "Village Sermons" by one Dr. George Burder. These "very plain and short discourses," the preface said, were "for the use of those pious and zealous persons, who, pitying the deplorable ignorance of their neighbors, are accustomed to go into country villages to instruct them;" also for Sunday school teachers, masters, and "generous Christians" to distribute or to read to children, servants, tenants, etc. Their distinction from sermons "calculated to edify intelligent and well-informed congregations," and "published on account of some superior excellence in style or composition," was noted.

As a matter of record, these "Village Sermons" were preached, for more than half the century following throughout the villages and rural areas of England, Ireland, Scotland, and Wales. They were *read to the people* by laymen conducting services in chapels, schools, or homes; by itinerant colporteurs; by Christian landowners to their tenants; and by employers to groups of employees, etc. But mostly they were read in the rural areas where preachers were few and transportation was difficult. And it was this lay ministry that helped build a strong and unswerving Protestantism throughout the British Isles—a Protestantism since exported to every continent.

In 1944, Presiding Bishop Tucker, of the Protestant Episcopal Church, named a committee through which a weekly "Lay Readers' Sermon" is prepared for use by lay readers in churches and chapels which were without ordained ministers. The service began with fifteen subscribers; two years later there were 1,100—including subscribers in Hawaii and Alaska. Mostly they are used in village and rural churches that otherwise would be closed on Sunday. The lay readers are teachers, business men, farmers, students, and often professional workers. The sermons follow the interests of the church year; they are written" plain and short" by leading churchmen; the name of the author is known, and the reader can say, "Our sermon today is by the Rev. Dr. Almon R. Pepper, of Philadelphia," etc.

Is there not here an idea for village and rural Methodism—to keep open all points of a rural circuit each Sunday; to provide sermons for those churches without ministers, and those that cannot yet support an ordained minister; and for groups that could be gath-

ered for services in homes, in schools, in halls —groups that might eventually grow into congregations. The "reader" could be a local preacher, the charge lay leader, or any qualified person named by the group or by the circuit pastor or superintendent. As for the remainder of the service, the Bible, the "Methodist Hymnal" and the "Book of Worship" will give all the assistance necessary.

Why keep church buildings closed two or three Sundays a month, if a sermon service for laymen will help provide instruction and worship?

(If any pastor of a circuit feels that such a service could help solve the problems of some of his charges, please communicate with the writer at 150 Fifth Avenue, New York, 11, N. Y. We may be able to do something about it!)

The Homemaker's Corner

Mrs. Harry A. Burnham

What It Was All About

It had been a long, tiresome trip. All day long the train had been rushing across fields, through towns, over rivers and under hills. Constantly the wheels had been singing "Hurry, hurry. Be on time, be on time."

Tired-looking men, women with a longing for home and rest written on their faces, children who had at last succumbed to long-fought sleep, all were obviously waiting for something.

One wondered what it was all about; all the hurrying and going from place to place.

Two men, evidently traveling men, were talking. One said, "I am all in. I've been working against time to get home for the week-end."

"I know," replied the other. "I have taken on some extra work in order to meet increased expenses of two children in college, but they're worth it, let me tell you!" And he launched into a long story about the achievements of a son and daughter in college, being interrupted occasionally by quotations from the other man's youngsters who were not yet old enough to be in school.

Dusk gathered. Lights showed in scattered windows along the countryside. Gradually they became more frequent as the train neared a small station where automobiles were lined in rows at the platform.

Long before the train stopped a man rose and stood waiting impatiently near the door. The porter ran to him with a package, "You're forgetting this, Sir."

Why, one wondered, should anyone forget his luggage and wait so restlessly to step out into the deepening darkness.

With a grinding of brakes and ringing of bells the train drew into the station and stopped.

Across the platform dashed a young lad, shouting, "There's Daddy. There's my Daddy."

"Hi Feller," A little nervous hand grasped Daddy's and together they walked to a waiting car, which turned and headed toward one of those distant lights, and home.

That is what it was all about.

descended. John was wrapped in blankets and Sophie was wrapped in blankets, lying under the Georgia stars. His heart was much moved to speak to her of love. He began to do so and then wondered within himself if he should continue or recite her a psalm. He recited to her a psalm! Now what could you do with a man like that? Sophie was exasperated and called for a decision on their return to Savannah. Wesley in his perplexity asked the advice of the Moravian brethren with whom he had crossed the Atlantic. Their leaders told him that he should ask the advice of the Holy Spirit and decide the matter by lot. Weakened to a point of superstition almost unsurpassed in his life, he allowed the Moravians to draw lot as to whether he should marry. The lot said, "Have no more to do with the affair." Angered, Sophie Hopkey wedded quickly another suitor. Angered too, the other man would not allow Sophie to go to confession to John Wesley. Angered himself, John Wesley would not allow her to come to communion since she had not been to confession. Sophie's husband then instituted suit for defamation of character against John Wesley. All these affairs piled up so rapidly Wesley saw no way out. After posting a notice of his intention to leave, and not waiting for his legal trial before the colonial law, he fled Georgia quietly and made a painful journey through forest and swamp to Charleston, South Carolina, from whence, defeated and disillusioned and completely unnerved, he finally sailed for London. There was through it all a sentiment of destiny from which he felt a marriage in Georgia would close the door of the future—but his heart was really wounded.

Home again in London he looked up the Moravians. One of them, Peter Boehler, kept pointing out to him that the sense of salvation must come, not from a contemplation of deeds well done (in which Wesley had been a failure) but in faith—the echo now in the English land of Luther's stalwart doctrine. Convinced almost against his will by testimony of living experience and of New Testament Scripture, Wesley was listening to the reading of Luther's preface to the Letter to the Romans in the Moravian meeting in Aldersgate Street when it suddenly flowed over him what Luther meant. All the inner tension was relaxed. A warmth of rich feeling welled up within him and he felt that Christ's work had been done for him just as he was, and completely done. He went home at night jubilant. There were dark days yet ahead, still from this point on the pathway his life was one of a singing proclamation of this great salvation in every English village and city.

His brother Charles experienced the same great elation as he studied Luther's preface to the Letter to the Galatians, and Charles took up his pen to write the mighty emotion into song and set before his English-speaking comrades throughout the course of his life six thousand singing statements of the saving grace that God has given us in Christ.

John was still a Fellow of Lincoln and the pulpits of England's churches were open to him as such, but as he now preached in one after another his new and happy faith that all men are destitute in the sight of God and by blood and parentage and life and money are unable to bring themselves into the kingdom of God are by God's free grace brought in by faith believing, these churches closed their doors to him. It is a doctrine that the poor hear gladly, that the rich will never hear. Attracted by George Whitefield's great success in evangelistic preaching, John Wesley followed him in outdoor preaching as the churches closed behind him. He had a happy, straightforward preaching message. All his life's thought now was built on one great pattern. He would describe the lost condition of men and all the evils that attended our sinful lives and the hell that inevitably awaits us, and then with words as gentle and persuasive as they were logical he pleaded for the acceptance of the new life in Christ and for the sober and industrious and happy organization of our common way. Men and women in every walk of life and every English town listened gladly to him. At first the numbers who listened were very few, and many were they who, often urged on by the priests of the Established Church, attempted to cause him trouble and to break up his

(Continued on page 262)

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John P. Kingsley B S. A.M., Ed.D.
Montpelier, Vermont

The Negro and the Methodist Church

This is the conclusion of an article written by the Rev. Dr. Frederick B. Newell, executive secretary of the New York Society of The Methodist Church. Reprinted from "The Drew Gateway."

A simple solution which can ameliorate our difficulty would be for the next General Conference to pass legislation permitting any church composed, in whole or in part, of Negroes to belong to the geographical annual conference and jurisdiction in which it is located when the two annual conferences and jurisdictions concerned approve such membership.* Just what form this permissive legislation should take cannot be presented in this paper except to say that the attempt to work out at the last General Conference such enabling acts as would permit new Negro churches to be started in the New York and New York East Conferences was declared invalid by the Judical Council. That the next attempt will prove more successful is profoundly to be hoped. In fact, the very existence of The Methodist Church may depend upon our ability to provide bi-racial conferences; and if need be, bi-racial churches within our denomination. Unless this can be accomplished we shall fail to be a world church —a church in the fullest sense of the word available to all races without distinction or segregation.

One realizes that this approach to the problem is unsatisfactory to those who condemn jurisdictionalism as a form of segregation, but jurisdictionalism is unquestionably here to stay for the life-time of this generation and this method provides a means of gradual change. By it, Negro churches wishing to do so in some sections of the country would soon merge into the formerly white conferences. Of course, the process would be unsatisfactory in the deep south, but the liberal element in the south is gaining ground constantly and eventually the change will come by which, north and south, we shall have annual conference fellowship and membership on a bi-racial and interracial basis. No other basis can be tolerated in a denomination which seeks to be a world church.

5. The question of local bi-racial churches is baffling. It is not a question of denominational policy merely but of how far the members of our churches are willing to go in the practice of interracial fellowship. At the moment the outlook is dark. The history of the so-called white churches in the metropolitan areas where Negroes have moved in great masses is humiliating. For the most part the white congregations held on (and are still doing so) until the inevitable happened when they could hold on no longer, they sold their church edifices to Negro congregations at huge and often unfair prices and the Negroes inevitably carried a staggering debt for a full generation or more. As Negro life in the great cities of America continues to spread, the Methodist churches must demonstrate their practical Christianity and open their doors to the people who compose the community irrespective of race. How rapidly this can happen depends solely on how truly our members have received the fullness of the gospel. At the present moment other denominations and communions are much more successful than we are at demonstrating their faith by an unsegregated Christian fellowship. Particularly is this true of the Protestant Episcopal communion and as has been said of the Roman Catholic faith.

6. For generations, the south has claimed that the Negro question was a question for the south to settle. No longer is this true. When earlier in the paper the Negro population of America was referred to as 13,000,000, it was with a realization that the figure may be very inaccurate. In fact the figure may be larger, possibly, by as much as one to two millions. Moreover, the growth of Negro population unquestionably is more rapid at the present moment than the growth of the white population. If the Negro population grew from 3,000,000 in 1860 to 13,000,000 in 1940, or 10,000,000 in 80 years, it is not impossible to believe that it will, one day, reach 20,000,000 or even more.

In the 1930s, it was common to believe that of the 13,000,000 Negroes, 10,000,000 were below the Mason-Dixon line. Toda we do not know the exact ratio but many ar saying there are not 3,000,000 Negroes in th north but 4,000,000 or perhaps 5,000,00 Take New York City for example. Manha tan has 350,000; the Bronx, 100,000; Brook lyn, 175,000-200,000 and within a 50 mil radius the metropolitan area of New Yor has 750,000 to 1,000,000 Negroes and the in crease still continues unchecked. Other ex amples of northern cities having large Negr populations are the following:

Chicago	380,000
Philadelphia	300,000
Detroit	250,000
Los Angeles	150,000
Cleveland	100,000
St. Louis	100,000
Pittsburg	70,000
Indianapolis	60,000
Kansas City	55,000
Cincinnati	55,000
Buffalo	30,000

In some of these cities, particularly New York, great strides have been made by The Methodist Church toward furnishing adequate church facilities for these new Negro residents. One of the agencies in The Methodist Church which is giving leadership in this direction is The New York City Society, which several years ago purchased the Paul Laurence Dunbar Garden Apartments for Negroes which is one of the most prominent apartment residences in the city. From the income of this apartment house great advances have been made in the service of the Negroes of New York City including the reduction of the Negro Church debt by $250,000, the establishing of a camp service for Negro children at a cost of $20,000 a year, and the establishing of two new churches whose combined membership has already exceeded the 1500 mark. The primary missionary and church extension field of America is among the Negro people in the great industrial cities of the north where the social tensions in American life are most crucial.

In these great industrial cities of the north. the Negro has suddenly become the balance of power—organized, he could control the politics of New York City and each of its boroughs. His influence in the labor unions is growing enormously. He holds Civil Serv ice positions far out of proportion to his num bers in the community at large. He is pro tected in New York State by a Fair Employ ment and Practices Act (and it is regrettabl that this is not true nationally). He is be coming an employer, an investor and a pro fessional man. He sits on the bench of justic and holds office in city and state governmen He is a citizen as truly as any citizen; an like all mankind, he is human, subject to th ills and vices of mankind, endowed with th goodness and virtue of mankind; and th Christian Church, The Methodist Churc simply must find for him an unsegregate and unrestricted place in its membership.

An unsegregated and unrestricted place i the membership of The Methodist Churc has certain inescapable conclusions. It mea that on the basis of character and ability, ou

*Such an arrangement would of course include the establishment of new churches.

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hospitals must be opened to Negro doctors and nurses. It means that we cannot conduct restaurants in Methodist buildings on a segregated basis. It means that bi-racial conferences and churches must be part of our system. It means that quality of leadership must be recognized by eligibility of all men to all offices without regard to race.

And if the church doesn't go in this direction, the leadership of the Negro in America will be given over to the secular movements for racial, industrial, and human betterment. And these Secular Movements, noble as their aims may be, are often being led and organized by subversive agencies obnoxious to and intolerant of democracy, freedom and righteousness. Either the church embraces the Negro or the Negro leaves the church.

Let scientists hurl their radar-impulses at the moon and wait the echoing response. But let the church hurl its spiritual impulses at the masses, the great teeming masses—the black and white masses and the echo will respond with Christlike men following Him for whom there was no Greek or Barbarian, no Jew or Gentile, no free or bound, no black or white. For even as we are made of one blood, so is there in the world but one race—the human race for whom Christ died.

The Church and Industrial Peace

(Continued from page 244)

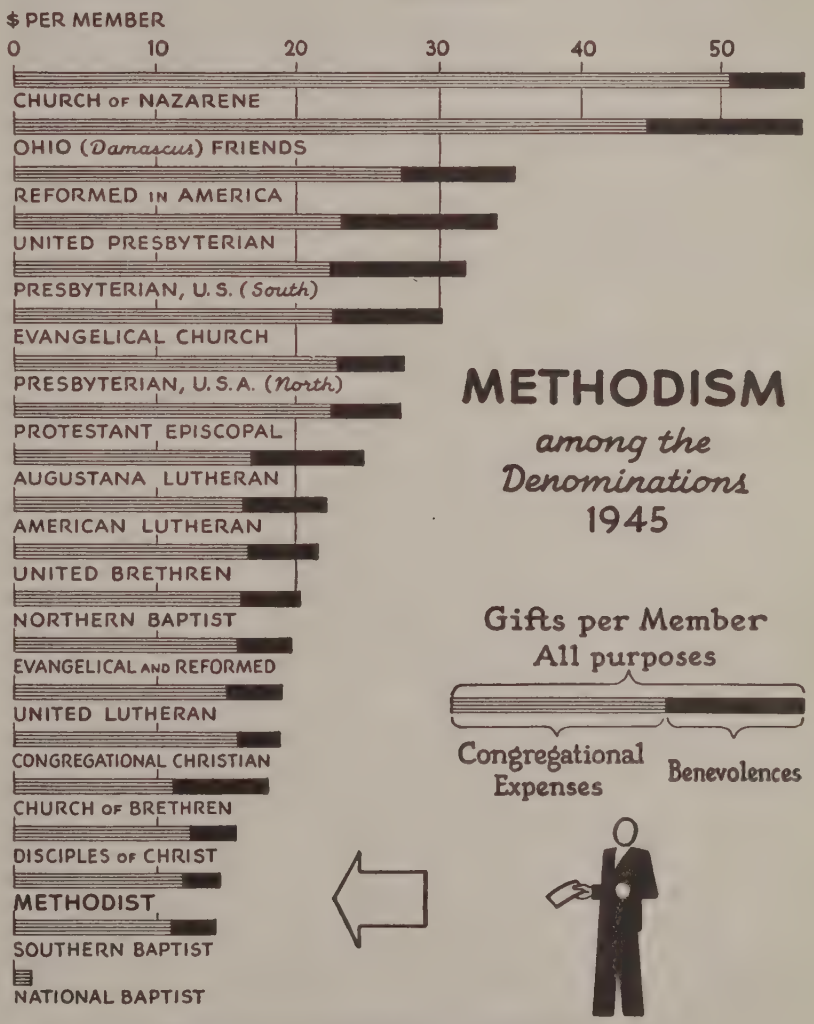
is not giving it fair shakes it should not try to bring a sort of under-handed pressure but an above-board statement of its reasoning. The company likewise should not appease and then turn rigid but should so clearly speak its mind that public opinion within the union and elsewhere would force union leadership to accede. I know it is stated that laws and rulings make all of this very difficult but I have yet to see either a company or a union which could not eventually find a way of bringing honesty and candor into their negotiations. In the long run such honesty and candor will destroy the dishonesty and double-dealing of the other.

Recently a good deal of attention has been focused on the Allis-Chalmers strike in Milwaukee. In that particular situation nothing was done which hasn't been done in many other situations by churchmen as interested in the labor movement as I have been. In this situation as in others the only thing that the church has tried to do is to bring into the negotiation the elements of honesty and candor.

Whether rightly or wrongly the company apparently felt that the leadership of the local union was primarily interested in Communist political control of the employees and the local union leadersship felt that the company was primarily interested in destroying the union. A strike occurred and the basic issues did not really come out for over nine months until the church stepped in. Instead there were certain discussions about grievance procedure, about union security and finally long after the strike had been under way about the matter of wages. The opportunity of the church arose when a federal conciliator told me that in all his thirty-five years he had never run up against a more difficult situation. He confirmed the opinion that the real issues were not really being discussed. It was for this reason that I did what any other churchman would do in trying to bring together the top officials of both union and company to meet in an atmosphere of good will and honesty, not for the purpose of negotiating but merely to try to get to know each other under the auspices of the church where every influence was exerted to keep negotiations completely above board.

As a result of these meetings it became deadly apparent that there was really no insoluble issue between the company and the union except the issue of democratic procedure in the union and an assurance of the union's security by the company. Of course, such a long standing conflict will not be overcome in a short time but basically there is a full opportunity for the settlement of that strike as soon as the political conflicts of that union can be cleared up.

The position of the church is not to enter into either business management or union politics but only to insist upon honesty and candor in every phase of industrial relationship and do it as harmlessly as a dove. However, when the church does enter into such situations let it not foolishly assume that because we are the church that some super power will free us from the requirement of being as "wise as serpents." The church can do more harm to stewardship in industrial conflicts by being unconcerned, lazy or ignorant than by failing to bring about quick settlements. Let us give the old moral virtues of concern, good will and candor and I am sure God will bring about industrial peace.



Sources of data: Methodist Statistical Office *and* United Stewardship Council

GENERAL BOARD OF LAY ACTIVITIES
740 Rush Street, Chicago 11, Illinois
CRUSADE FOR CHRIST

"Tidal Wave" Hits Boston

Left to right, J. Bruce McCullough, Dr. John W. Rustin and Roy I. MacArthur.

The Boston District Board of Lay Activities launched its year of stewardship with an overwhelming wave of enthusiasm at the Newtonville, Mass., Methodist Church on Tuesday evening, Feb. 25th. With a capacity of 283 reservations for dinner, Roy MacArthur, president of the Boston District, opened the meeting. The Rev. Hamilton Gifford, pastor the host church, gave the blessing. Following the supper, Robert Meikle led the group in community singing. The Rev. Willard Arnold, superintendent of the Boston District, and James Farr, lay leader of the New England Conference, gave words of encouragement to the group and a telegram was read by Glenn Husted from Bishop Lewis O. Hartman, who was unable to attend.

Bruce McCullough, lay leader of New England Southern Conference then spoke on "Your Church — Your Life — You." He brought out the part that each person plays in the art of Christian leadership.

The meeting was then adjourned to the sanctuary of the church where 500 persons were waiting to hear Dr. John W. Rustin of the Mount Vernon Place Church, Washington, D. C., the guest speaker of the evening.

With all the confusion in the world, Dr. Rustin stated that there is more need to think of your fellowman and take care of him with a Christian understanding than at any other time in our history. Some churches are country clubs for the privileged persons, and the poor are left by the wayside. Things are not so bad that they cannot be improved by community effort and the right kind of stewardship in the churches.

The meeting was most successful and the representatives of the Boston District returned to their local churches with renewed spirit.

An English Steward Answers

(Continued from page 253)

ecclessiastical problems of his country but it was apparent that he was a typical man on the street who felt the pulsation of the thinking commoner. He answered that everything has become more realistic today than it was prior to 1939. The war with its grim realities ("Night after night my wife took her bedding with her into the air-raid shelter to spend a sleepless six hours, clerked during the day, became a fire watcher 'till bedtime.") made him feel the church was more realistic but somehow unable to do much about its conditions. Mr. B. felt the Sermon on the Mount contained the essence for life and that it was the stimulus that not only England needed desperately but what the whole world needed.

"What has been your impression of the American G. I. in particular and America in general?" I questioned.

An expansive smile seemed to cover his entire face. "The G. I. is a different sort of chap from the Limey, you know. He made it difficult for us, especially if we would follow after him in a place he had been. Of course, I don't blame him. He was paid a great deal more in wages than we were. If we tipped a thrupence he tipped a shilling. If we were used to paying ten shillings for an article, he had paid a pound. Naturally, our men were away when the Americans came to town and your men were quite the rage with all their money. Our women thought they were a bit of O. K. and the boys swept them off their feet."

A number of English girls, many with children, were aboard, so I asked Mr. B. if these were returning for a short visit to their homeland. "Well," hesitated he, "you see most of them are returning for a long visit because they are divorcing G. I.s."

"But why?" I interrupted.

"Because the G. I.s told these girls lies; the girls never found out the truth until they saw it with their own eyes. For example, I knew one girl in Southampton who was wooed and won by a G. I. who told her he was a lumber merchant. Naturally, she believed him. Actually it turned out he sold matches from door to door."

"Does this make your people think less of Americans and America?" I asked.

"Well, to some it does, but to most it does not. If a girl who has been in this situation has to return to England, she will think less and so will her parents; they will then think that all Americans can't be trusted. However, it doesn't help matters any for it to happen. As you know, many Englishmen took the boys into their homes and almost adopted them and we have a fine respect for the American G. I. This respect goes for America as well."

"Has this difficulty plus the other adjustments brought about through war hurt English home life?"

He fairly shot the answer back at me. "Oh no—not at all. It has made it stronger than it ever was. The war unified families; we were all taking part in the fight. Every man and woman was told where he could be of maximum service whether in the army or at home or in the factory. We all had duties after work too in the ARP or Fire Watching or Auxiliary Police.

"I have one more question," I said. "What experience has meant the most to you in the last eight years?" I was anxious to hear his reply.

He paused. "Yoy may think this is strange to say and perhaps it is, but it only happened two crossings ago. A girl with her six months-old baby was going to America where the husband was working for $25 a week. She knew he didn't have much money for he could only send her $20 or $25 a month; she had saved enough for her boat passage and little more. Well, when she got to the docks at Southampton, someone snatched her purse. Oh, she still got her berth and all but she didn't have a red cent to come and go on. The purser told me about it and I told the other stewards. So we took up a collection for her in order that she could get to Chicago where she was to live. The stewards here collected over $70 and gave it to her. You should have seen her face. I guess that was the greatest experience for a long time for she was surprised at first then her whole face became happy. Then she burst into tears. I wish she hadn't done that because it made me feel that way too but it also made me feel all clean inside!"

And perhaps we American Christians can learn a message of stewardship from an English steward who lives indeed and who lives *in deed!*

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Methodists Study India

Doris E. Gooch

A quickening of interest and an arousal of increased understanding and appreciation of India and that country's religious, social and political factors have spread into an inclusive church-wide venture in the Pleasant Street Methodist Church of Brunswick, Me., by means of an eight-week study course undertaken by members of the Women's Society of Christian Service.

Although originally started merely for the purpose of organizing a weekly study period for interested women of the church to acquaint them more intimately with India and the missionary efforts there, the movement rapidly caught the attention of individuals of other church departments and organizations until India and its welfare became the topic prominent within all church circles.

The study group, under the direction of Mrs. Ralph J. Barron, wife of the minister of the church, has recently concluded a series of weekly meetings devoted to study and discussions of such topics as the significance of the Christian Church in India, Indian rural life, labor and industry, the role of women and Christian youth, health, education, and the projects and influence of organized Christian councils. The book "India at the Threshold," by L. Winifred Bryce, was used as a general study guide.

Along with their study procedures, members of the women's group compiled scrapbooks; brought curios, news of current events and Indian literature; made posters depicting samples of Indian languages; gathered information on Christian schools and colleges, India's conflicts for political independence, and the economic struggle against its rising population and inadequate food supply which has resulted in famine.

As a women's group, particular emphasis was laid upon the influence of women in India, and members were interested to learn that Indian women lead their communities in literacy. It was pointed out that a literate man in India may mean only a literate individual, but a literate woman signifies a literate family, so great is the influence of women upon the family life in that country.

Also stressed in the course was the prediction that India, in its search for true Christianity in the Person of Christ, apart from the system that has been built up around Him in the west and other sections of the world, will emerge with a unique spiritual contribution to other countries. The class learned of India's reluctance to take western Christianity as a whole, with its weaknesses of domination, conflict, and race and color prejudice, and noted the present tendency of that country to seek the core of the Christian religion as interpreted and lived by Christ. It was the opinion that India, on such a threshold of spiritual awakening, would not be a facsimile or imitation of the rest of the world as it embraces Christianity, but might well give the world a fresh and much-needed vision of the pure Chrisianity set forth by its Founder.

Of the nineteen women attending the classes, several are teachers in the church's Sunday school and have carried over their active interest in India and instigated it as a project for study in the Sunday school's primary and junior divisions. Men teachers in the Sunday school whose interest in India grew as a result of the influence of the women's study also carried over into their classes a broader perception of and sharper focus on India. A study of India has likewise begun in the Youth Fellowship.

A Sunday evening service of the church was turned over to the women, who directed the worship, presented a film on India, entitled "This is my India," and shared with members of the congregation some of the highlights touched upon during the weekly meetings.

Culminating the discussion series at the last meeting was a typical Indian dinner prepared by two members of the group and served by several of the young people of the church. Dressed in saris, the women ate in Indian fashion, following the custom in India of washing guests' hands before partaking of the food. The menu included spiced fruit juice, dal, puris, chutney and curried lamb, khir, tea and after-dinner lotus flower cups containing raisins, cloves, peanuts and cashew nuts—all products of India.

Following the dinner an open public meeting was held in the church vestry, featuring a talk by an Army veteran and church layman, Virgil E. Ward, who spent two years in India while in the service. Mr. Ward gave a stimulating account of his impressions of the country, and brought a display of figurines, photographs, newspapers, and other souvenirs from India. A program consisting of music, Indian games, a short playlet entitled "Christian India" enacted by four members of the women's study class the reading of an Indian poem and a brief message by Mrs. Barron on the purpose and timeliness of the study group concluded the evening.

Voluntary collections taken at each weekly meeting and at the final public gathering netted a sum of money that will be used toward the financing of some future missionary project. Originally a rule was made that all late persons at class meetings were to be fined a penny a minute, to be placed in a barrel bank. Since members of the class were punctual at the meetings, the barrel remained empty, and voluntary offerings at the close of each class served to fill the barrel.

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Religion In Art

Walter L. Nathan

Umberto Romano: Ecce Homo, 1944

Photo: Courtesy Associated American Artists Galleries, New York.

Two world wars, the horrors of Nazism, and the apocalyptic menace of the atomic bomb have shattered the complacency of our faith. Looking at the nations of the world we see them torn between greed and despair, and realize that to prevent a catastrophe we need a revitalized church which accepts the challenge of Christ's teaching in its entirety.

Men and women everywhere are once again discovering this challenge, foremost among them a growing number of painters and sculptors. A powerful and dynamic religious art is springing up in our midst, reminiscent in its uncompromising quest for truth of the spirit of the Middle Ages. It may shock us with its urgency and directness, its rigorous opposition to the conventional, but we cannot deny its utter sincerity.

Umberto Romano, born near Naples, Italy, and raised in Springfield, Mass., had become one of our most successful younger painters when a great change came over him under the impact of the war. "Can we go on painting serene, calm, undisturbed, unemotional paintings in such turbulent, intensely chaotic times?" he asked. He saw pain, sorrow, and hatred; destruction of people, nations, races; destruction of the tortured soul of man. Thus he produced a series of great impassioned paintings.

Against the ruin of her home we see a mother with a lifeless child across her knees, and she is Mary mourning her dead Son. A group of refugees, searching for shelter, becomes the Holy Family in the flight to Egypt. And man, persecuted and enchained by his fellow man, stands before us in the flaming accusation of the "Ecce Homo."

This is a work of compelling force. The dramatic forms and deep colors—greenish white in Christ's body, red in the coat over His shoulder and arm, a vicious yellow in the henchman, the whole set against dark blue—strikes us like hammer blows. Relentlessly they drive home the full awareness of Christ's suffering, and of our guilt.

But compassion is not enough. Christ demands a decision. The evil face of scorn and injustice stands unmasked. We must rally to Him who, scourged, humiliated, mocked, has taken our shame upon Himself. We, and we alone, can at long last free His fettered hands.

The Labor Union, Christian or Un-Christian

(Continued from page 243)

office by promising more than should be asked of the employer, the liberals should stand as one and defeat him. So long as the honest man is unsupported and the rascal has his way, rascals will continue to dominate to the detriment of the organization. This is true in every body of human beings, but one can only speak his piece where he knows conditions at first hand, where he himself encounters the obstacles in the way of making democracy work.

Recounting the weaknesses in labor unions is not intended to weaken the influence of union labor, but rather to correct those defects, because they are the stumbling-blocks union labor is encountering in the process of becoming Christian. The question of whether or not the union is Christian may be asked about the home. The home is essentially Christian, but to be worthy of the name it must comply with the rule that all members af the family must be treated impartially, each contributing according to his ability and asking of it according to his needs.

The labor union is to the individual in industry as the family unit guided by the experience of the parents is to each member of the family. It protects his rights to a living wage and to a respectable status in society. It gives to him the feeling that he is of importance in the community, and that in turn gives him a sense of responsibility toward that same community.

To become a Christian institution worthy of survival, every individual member of organized labor should be acquainted with the prime purpose of its existence, so that he will not be misguided into thinking that he will benefit by labor as a whole, wielding a club to the detriment of society. He should know that that club as a rule hits society harder than it does the corporation for which it is intended. He should know that any action taken by a union must be judged by the Christian standard. If it falls below that standard it will boomerang just as surely as gun

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powder will ignite if exposed to fire. Therefore, labor's club, the strike, should be used after all means of reasoning have been exhausted, and after an honest effort has been made to present a fair picture to the public. Newspapers could help in this regard if they would.

In the coal strike just ended, the club was used with disastrous results on the public welfare. A great government took steps to correct it after it was too late. Granted that the use of the club in this instance was largely unwarranted, we must point out that that strike was the result of another club wielded by the coal operators aided by the government years ago. The use of that club resulted in a feeling on the part of the coal miners that they could not secure justice. The pot boiled, and the result was that there was a chance for a dictatorial type of leader to intrench himself.

Many leaders exist among the coal miners who would be more reasonable, but they have not had a chance. The best soultion then is to assure the rank and file members that they can reach sympathetic ears without the use of the strike. The next step would be to point out to them that it would be to their advantage to reform their election system so that the right leaders, men of good will and unselfish motives, would predominate in the discussions following.

The results of the strike are far-reaching; no law Congress may pass in haste will hurt the miners' cause so much as the fact that railroad after railroad is converting its locomotives to oil and using more diessel engines. Thus we find both management and employees suffering from the use of the club instead of reason. This will be found to be true in other fields.

One may conclude from the foregoing that the labor union is neither Christan nor unchristian. It is a mixture. Many problems must be solved, and government can by judicious use of its power be of great help. Management can help by using reason instead of prejudice in its dealing with labor. The public can help by forgetting its time-worn prejudices for or against collective bargaining, and judging every case on its own merits. We can all help by growing up mentally and forgetting our pre-Civil War opinions concerning twentieth century problems. Last but not least, labor itself can help if it will rectify the evils it has tolerated in its selection of leaders, and its utterances evincing blind devotion to the idea that labor is always right.

Every step any of us can take, in church, civic society, or club, toward making our society Christian in the true sense of the word will hasten the day when amicable relations will exist between management and labor.

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Deaconess Marches On

Clarence A. Morrill

The first two months of the new year have brought many interesting events to the plans for the building fund of the New England Deaconess Hospital and to its field representative. Nearly every week has taken him to some church in the Maine Conference or the New England Southern Conference, and it is most encouraging the way the churches of these conferences are fulfilling their responsibility to this cause. Church after church is reporting its acceptance of its full quota and the promise to see that it is paid within a three year peoriod.

Most of the churches are writing this item into their budgets; first, because it is a large amount and, second, because in this way they underwrite a real guarantee of loyalty to the institution that has served New England Methodism with an unrelenting faithfulness.

The Maine Conference is leading the way to all the other conferences in the Boston Area; and by the time their annual conference meets, a large portion of the churches will have confirmed the acceptance of their full responsibility.

Another event of major importance that has recently been conducted in the interest of the New England Deaconess Hospital, and which your reporter is most anxious to bring to the attention of people throughout Methodism, is the election of the officers that took place at the annual meeting that was held in mid-February.

Mr. Ernest G. Howes was elected president of the New England Deaconess Hospital and in this capacity he will succeed Mr. Howard D. Brewer, who has been president for fifteen years.

Mr. Howard D. Brewer and Mr. Alfred H. Avery were elected vice presidents; Mr. Francis W. Capper, treasurer; and Mr. Vincent P. Clark, clerk.

It is most interesting to note that the treasurer's report showed that the hospital's debt of almost $1,000,000, in 1934, had been reduced to less than $100,000. In wide contrast to this, the building fund has gone beyond the million and a quarter mark at the present time. The year 1946 enabled Mr. Capper to report that the hospital closed its work for that year without a deficit.

The trustees who were elected were:

Bishop Lewis O. Hartman, Mrs. Alexander D. Grant, Mrs. Eugene H. Mather, Mr. Francis W. Capper, Mr. Miles C. Higgins, Mr. Charles O. Pengra, Mr. Leland Powers, Mr. C. Adrian Sawyer, Jr., Mr. Glenwood J. Sherrard, Mr. Edward E. Whiting, Mrs. Sheldon E. Wardwell.

The following persons were elected by the trustees as the hospital executive committee:

Mr. Alfred H. Avery, Mr. John Barnard, Mr. John A. Dunn, Dr. Carl S. Ell, Mr. Henry S. Rogerson, Mr. Stanley O. MacMullen, Mr. Howard W. Selby, Mr. William B. Snow, Jr.

Under the leadership of this most capable group of persons, the New England Deaconness Hospital will be bound to go forward into another successful year of service to humanity's needs.

I am sure that all of you reading this article will feel that, with such a report as this that can be made to all Methodists, if you have not done your part in enabling this great institution to erect her new building—as a fitting tribute to church and hospital leaders throughout the years—you will want to do so at once.

Please do this immediately,—and if you cannot do so, will you be good enough to write a card telling us that you cannot do it?

The Lenten period presents a perfectly wonderful opportunity for us, as pastors of churches, to give this most humanitarian appeal for our own Methodist institution to our people; and, because it is their institution, they will give generously if they are asked to. Let every pastor of the Boston Area feel this responsibility with all of his might and main, and let not one begin to rationalize. The cooperative spirit of the men is splendid, and we feel confident that there is a good reason if a church has not notified us of its noble interest in this great project.

Let us go forward with great zeal.

A Bell for Kutien?

When your church installed that new electric bell or those chimes in your house of worship, what did you do with the old hand-pulled bell?

There's a Methodist church in the ancient walled city of Kutien, in the great mountainous valley of Foochow Province, that would like one of these bells now "parked" in some church basement. It would be used to call the church members (who don't wear wrist watches like you and me!) to Sunday and other services, and be a reminder to the whole city that the Christians are there.

And there are other churches in China and elsewhere that will be glad to have bells from American churches.

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Interracial Notes

Governorship Still in Doubt

The contest for the Georgia governorship is still undecided, pending final action by the courts. So far, three original court decisions have been rendered on as many aspects of the case, two of them favorable to Talmadge, one to his opponent, Thompson. All three decisions have been appealed and will go before the State Supreme Court in March. Meantime each contender for the office maintains a pretense of administration.

Preachers Denounce White Primary

Many Georgia preachers, individually and through their ministerial associations, have come in strong opposition to the Talmadge-sponsored white primary bill now pending in the state legislature.

The Ministeral Association of Macon adopted a vigorous resolution denouncing the white primary as "opposed to the teachings, principles and ideals of Christ." That of Columbus branded the proposed measure as "a clear effort to evade the United States Constitution."

The Rev. J. Ed Fain, superintendent of the Columbus District of The Methodist Church, stated that, should the bill pass, the logical response of the friends of good government would be "the formation of an independent ticket."

Pleads Negro's Cause

Most sensational of numerous protests against the white primary bill was the impassioned plea of Mrs. Helen Longstreet, widow of a famous Confederate general, who characterized the bill as a "monstrous measure" and urged the legislature to bury it "too deep for resurrection."

Appearing voluntarily at a hearing on the bill, the aged Daughter of the Confederacy said that, "almost at the end of life's trail," she had come only because of a sense of duty. Pleading for the defeat of the bill, she said: "Foreign fields, sodden with the Negro's life blood, foreign skies in which he fought, the foreign seas on which he died to give peoples of other lands rights denied him in his own country, cry aloud in protest.

"This infamous measure insults the intelligence of Georgians. . . . Pass this bill and Georgia will sink lower in the esteem of honest men than she has ever been before. . . . I implore you to turn the scorn of honest men against this infamous bill. Repudiate it! Bury it too deep for resurrection!"

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My Impression of Pittsburgh

(Continued from page 249)

to free gifts, there are needs for solving the questions of tariff, reciprocal trade agreements, cartels, rules of immigration and many other international questions on which the light of Christian principles must be focused.

It is heartening to find four hundred Christian leaders devoting their time and best thought to a study of our economic needs and how to solve them in the Christian way. It is enlightening to hear men of different economic philosophies inform you why they believe their views square up to the test of Christian standards.

It is my conviction that we need more, much more, consideration of these and similar subjects by the broad membership of our church but it is more immediately pressing that the hearts of men be prepared by the redemptive love of Christ in order that they may be conditioned to undertake the solution of our economic problems.

We are confronted with a group in our broad church membership that follows the religion of the heart to such a degree that they are slow in accepting or assisting in the advancement of the social gospel. And we have the social gospel contingent who find expression for their works and deeds in attempting to serve the world en masse.

Our great need is for a sense of balance and right values within and throughout the church. Unless the individual is right with God, his usefulness is limited in helping to correct the world conditions. There is need for the individual gospel and there is need for the social gospel and, in my opinion, they must proceed in just that order.

Such a conference as the one recently held at Pittsburgh cannot treat of every subject in the field. It should be a trail-blazer for much research and more conferences to follow with laymen in the local churches undertaking the leadership through study groups in the different aspects of the economic problems.

Naturally a conference of this nature could not reach a specific program of action. It has resulted, however, in pointing up the most important economic problems on which our churchmen should make a study and exert their influence.

John Wesley

(Continued from page 255)

open meetings. His life actually endangered once or twice, his personal convenience often, he was as fearless as he was persuasive and wore down English resistance in the first decade of his mission. He organized his followers into no new sect or church but into little bands for prayer and confession. A union meeting of many bands from a city such as Briston was called "the united society," but the great work of the movement was to be done in the small societies.

Love touched his life once again in the full tide of his ministry when he rode the hills of central England and Ireland with Grace Murray, and between him and her, common experiences and common affection seemed to be building a permanent happiness. But the hand of scandal affected the result and the finger of public gossip was pointed at him, amongst others by his brother Charles, and he turned aside from this happy pathway. Grace Murray carried the image of him to her death. What he mistook for love came to him once again in life, this time in his marriage to the widow Vaseille. Here there was none of the youthful happiness of the Oxford days, none of the quiet of the starlit streams of Georgia, none of the mature comradeship of a common work, such as with Grace Murray. Unhappy from its beginning, the marriage came upon the rocks and they went separate ways. She never understood the light that shone in this little man, the fire that was in his dauntless spirit.

In the meantime his work was prospering rapidly. An organizer of exceptional ability, he left behind him in each locality his little groups of devoted workers to spread his mission. Always a clergyman of the Church of England, he never desired to be competitive in his work, but only to be cooperative. Laymen he interested in the work and sent out to preach the great glad tidings. Other clergymen associated themselves with him, and the movement continued its steady growth. Pamphlets and books were published, hymnbooks written and distributed, schools founded, for which Wesley himself wrote

many a textbook. The sharp and militant campaign for sobriety in society, and cleanliness and decency being part and parcel of the Wesleyan movement, English villages and the whole English working class became happier and stronger wherever his movement spread. In Wales he was powerful and effective. In the harder and better-organized church life of Scotland he was not heard to much advantage, and his work did not reach the proportions it attained elsewhere.

Overseas to the new American colonies his men came, and from Georgia through into New England the results of the Wesleyan movement began to be felt. In those bitter days when civil war struck this English-speaking people on each side of the Atlantic, Wesley stood by his king and had to accept the judment of history that the severance of the American colonies was justified. With courageous logic but with a heavy heart he watched his American brethren form themselves into a separate organization. Methodist in our American sense John Wesley never was, and founder of our American Methodist Church in its historic form and organization he cannot be said to have been.

His work in the homeland continued. The practical necessity for the procurement of property in the English cities, all the struggles of competing movements, forced him to a legal organization, yet to the end he steadily maintained he was a priest of the Church and wished to be nothing else, only to spread scriptural holiness throughout the land. His small and delicate face and figure were known throughout all of England as he moved into his eighties, and the people he had raised up, now generally called Methodists, were under his guidance growing into a position of power and influence throughout the whole United Kindom. To many a sin-burdened soul he had opened the door of freedom and happiness. Many a home cursed by drunkenness he had freed from the curse. And into many a family where the light of education had never shone, he brought the light. It was his vision and dream that he and his men should never stay long in settled pastoral life, leaving that always to the Established Church. They would be, as the Franciscans dreamed of being in the early days, foot soldiers of the Lord, unencumbered, able to travel and to preach the inestimable riches of their gospel, to travel and preach them again and again, leaving behind them groups of men more richly possessed of New Testament piety and more strongly in control of their everyday lives.

The end of life came to him quietly in London, with decades of rich fame behind him, the crown of white hair a symbol of England's wreath of honor on his brow. In the little rooms built for him near the City Road Chapel he quietly awaited the coming of death. They who stood close beside him and understood him best heard him whisper the words of confidence, "The best of all is: God is with us." And then through the night they could catch the phrases of a hymn they knew to be singing through his soul: "I'll praise my Maker while I've breath . . . I'll praise . . . I'll praise!"

The Tragedy of Wilful Blindness

"THERE WAS A CERTAIN RICH MAN"

THERE are two kinds of blindness, that of those who cannot see and that of those who will not. Of course the rich man saw Lazarus at his gate, and many another beggar; but their plight never really reached him. He was too much concerned with himself, with his fine clothes and his rich foods.

The world is full of wilful blindness. The heavens declare the glory of God. He speaks to us through conscience. He shines in the beauty of earth, in the heart of a child, in the faith and love and loyalty shown by many a humble life. But men will not see.

Men shut their eyes to need. What tragic tales of starving peoples have filled our journals! Yet this past year America spent more on its table than ever before in its history.

The cause of this blindness is selfishness. Often it is thoughtless; but that too is evil, to be so concerned with ourselves that we have no thought for others.

The rich man's eyes were opened at last. He saw Lazarus and called to him—he probably had never spoken to him before. He saw his own folly and wanted some one sent to warn his folks. Alas! You cannot make people see who will not. But it is not too late for us.

The Rich Man and Lazarus

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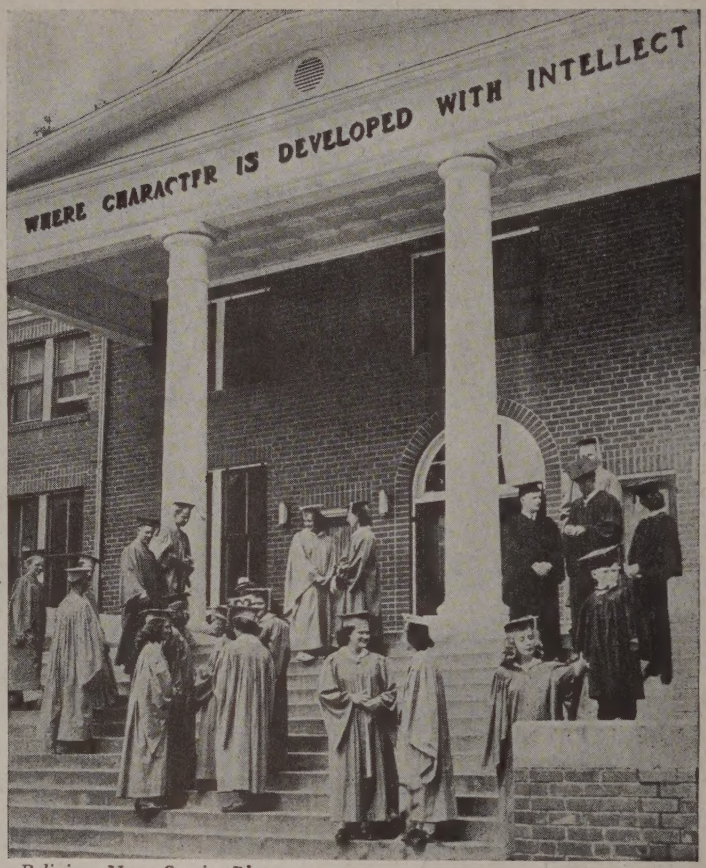

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